CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E. EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 11, 1843. VOL. XXII.—NO. 45.

For the Register.

THE CONVENTION AT PROVIDENCE.

At our recent Convention at Providence, something was said about the importance of a systematic Theology. It was said, and not without truth, that Unitarian preaching had not presented in a sufficiently definite manner the origin, development, and application of the great doctrines to which we hold. This is a suggestion worthy of more attention than it has hitherto received. Every other sect has profited by a clearer explication of their tenets. They have taken pains to show how their system was sustained by the harmony of all its parts, how it grew out of one leading truth or idea or doctrine. At least they have not failed to make the endeavor to show this; and this very endeavor has aided them in no small degree in presenting their views of Christianity so as to make a strong and deep impression. Let this be done faithfully by Unitarians, and the result will be a far more deep and effectual impression on the community.—Controversy has subsided. There is little interest generally at the present time in polemical theology. But in the thorough analysis and rational development and practical application of our great doctrines, there would be no lack of interest. This is one of the urgent wants at the present time. Let it be seen and felt that we are not fighting 'as one that beateth the air,' that we have a theology, rational, consistent with itself, in harmony with the nature of men, and suited to the wants of humanity,—a theology that has in itself the power of divine truth.

I will not pursue this subject now, but hope it may attract the attention of those who are best qualified to carry out the suggestion. T.

Boston, Nov. 1.

For the Register.

TO THE UNITARIANS OF BOSTON.

Messrs. Editors,—Will you permit me through the Register to call attention to the subject of a suitable place for the meetings of the Unitarian clergy when they assemble in Boston in the month of May. For several years those meetings have been rendered uncomfortable by the want of a convenient vestry or hall for the purpose. The vestry in Berry street is quite too small; the Supreme Court Room in Court street is objectionable from the exposure to visitors and interruptions of different kinds. Is there no one of the Unitarian societies in the city, which will furnish a suitable vestry for the annual meetings of the clergy? The accommodations furnished to the Convention at Providence last month, were so pleasant and commodious, that we might almost wish our meetings hereafter to be held in that city instead of Boston. But I am persuaded that the want needs only to be sufficiently known to ensure hereafter a room for the annual meetings, that shall be centrally situated, ample in dimensions, sufficiently retired, and every way suitable. T.

JOHN ROGERS.

We give this week the letter addressed by the First Minister of Leominster to his people, with the remarks of Rev. Mr. Stebbins.

Christian Friends and Brethren:

I lament that we must be separated. I suffered and toiled with you to establish this church. Most of those who laid the foundation of this altar of God in the wilderness still stand with me. My enemies are mostly those who came among us, as strangers, whom we welcomed with a Christian affection to our table of communion, and house of worship; but who have now ungratefully, like the serpent in the fable, bitten their benefactors. The council, too, which have advised you to this course, are not free from guilt. Some of them, and not a few, think as I do on those very doctrines which they pronounce so fatal, and which they call upon me, in the pitiful tones of children, to renounce. I forgive them their sins. May God forgive them. Posterity will revise their decision, and judge their characters. I do not understand why I should be singled out, from the other ministers around me, to be made a victim. I differ from them in nothing without it is in frankly declaring what I do believe. Their opinions are like mine. I confess that, on some points, I have modified my opinions since I came among you; and I am grieved to think that any are so simple as to suppose it an indication of mental weakness, or perfidy of heart, or treachery to duty, to grow wiser as one grows older, and studies longer. John Robinson warned his church to beware of thinking that no more light would beam out of the Word of God; expressly warning them not to stick fast, as some did, where Calvin left the truth, but to follow on after more truth. Our covenant, it is true, implies the doctrine of the Trinity, but it does not require any one always to believe it; it expressly exhorts us to study the Word of God both day and night, and to conform ourselves thereunto. I have done so. Am I guilty of a crime? I am willing to be classed with Newton, and Milton, and Locke, and other good and great men, in the opinions which I hold. No one need be ashamed in their company. As for recanting my opinions, Christian friends, I cannot do it. God and my conscience would both condemn me. I could not think of myself but with shame. My ancestor suffered the torture of fire, and death at the stake, rather than recant, or conceal his opinions; could I meet him in heaven without a blush, if I should deny what I believe to be God's truth? Could I answer to my Master, Christ? Judge ye. I lament to be cut off from you. I am poor, and know not where to go.—My little ones cry around me for bread. Still I will trust in God, who has never yet forsaken me. He will care for me and mine. I hope, if you do expel me from the office of Pastor, that you will pay me what you owe me. For ten years I have been willing to share in your poverty, by not calling for a portion of my salary which is justly due to me. Now, if I am to be cast abroad upon the world, I feel as if I must be permitted to receive what is necessary to my very existence. But no more of this. The extremest want alone could have compelled me to mention it in this connection. Brethren, pause before you act. Consider, I pray you, what will be the end of these things; what will be thought of this after we are all in our graves. God give you wisdom to act in this matter, as you will all wish you had, when you stand in His presence to answer for this deed. And may the great Head of the Church keep you, and build you up in truth and holiness ever more.

Your devoted, yet aggrieved Pastor,

JOHN ROGERS.

The church, after the letter had been read, 'Voted, that what Mr. Rogers had heretofore offered, and what he had now offered, was not satisfactory, and that, in accordance with the advice of the late council, he be dismissed from his pastoral office.' It would appear, that another council, making a third one on his case, had been held, or, perhaps, the same council met three times;—in July, advising the people to hear Mr. Rogers for three months, and counselling him to recant; the second, in November, advising the people to dismiss him for two months; and the third, in January, advising his entire and final separation from his people.

It is a matter of deep regret, that the doings of these two last councils are not in existence. The doings of the first are only preserved on a loose sheet of paper, no copy being entered on the church-book. Whether Mr. Rogers made a remonstrance before the town, or not, is not known. The people, who adhered to him, sent in, to the town-meeting which dismissed him, a spirited protestation against the anticipated action of the town. They declare the dismission of Mr. Rogers 'to be very unreasonable, inequitable, and unjust; so they do utterly protest against the town's proceeding to act on the subject.'—This remonstrance is signed by thirty-seven—eight of these were the original founders of the church. There were fifteen members of the church, besides Mr. Rogers, at its organization. Eight of these—more than half of them—are among the remonstrants. Two of the four deacons were of the number: Jonathan White, first payer and first deacon, is one of them. But one-third of the founders of the church opposed Mr. Rogers. Two had died, probably, as their names are not mentioned in either church at this time.

Strong feeling was excited by this act among the people; and it soon began to manifest itself in open and expressive forms. Mr. Rogers continued to preach to his adherents, in a schoolhouse, situated in the North Village, on the spot now occupied as a place of business by Mr. Leonard Burrage. Those who supported him were also obliged to pay taxes to support preaching in the old meeting-house. They felt the injustice of this; and a suit was commenced by one of them, Thomas Legate, Esq., against the assessors, for taxing him. Many, if not all of them, had previously petitioned the town, to be excused from paying a tax to any but Mr. Rogers; but the town denied the prayer of the petitioners. Mr. Rogers, also, commenced a suit against the town in 1759, for some portion of his salary, which, he alleged, had not been paid for the ten years since there had been sixty families in town. These law-suits and the excitement growing out of other circumstances, must have produced an intense ferment, and much bitterness. Members of the different congregations would not speak to each other, or pass the common civilities of society. The old society, apparently feeling their weakness, proposed to leave the matter of payment to referees, and to have the seceders give up Mr. Rogers, and unite with them, in good faith, in settling another minister. This advancement towards a compromise was not accepted by Mr. Rogers's friends. The town then proposed a mutual council to Mr. Rogers; but he had too much experience of the justice he was to expect from the hands of a council, to accept such a proposal. Mr. Rogers finally obtained a favorable decision in the higher court, having carried up his case from an adverse decision in the lower; and the town, apparently to avoid paying so large an amount as was required of them, entered, September, 1761, into a rule of court with Mr. Rogers and his adherents, according to which, the town should unite with them in a petition to the General Court, for an act of incorporation as a separate parish, or precinct; each party paying his own costs of court, and the town paying the second precinct forty-five pounds, lawful money, with interest, within two years. Twenty-seven persons petitioned to be incorporated into a second parish, and were so incorporated January 27, 1762, after a severe struggle of four years and a half. Five of these petitioners were among the founders of the church: Jonathan White, the first deacon, was of the number.

During this controversy, the pulpit was supplied by various clergymen, only one of whom, Samuel Foxcroft, is named in the records of the town or church. The church invited him to be their pastor in 1760, but the town did not act on the subject till two years after. Hope deferred seems to have made his heart sick, for he declined a settlement so tardily offered. The church held several days of fasting during this period of strife. But it is to be feared that they were too often accompanied with the spirit of the two disciples at the Samaritan village.

POPE'S RELIGIOUS CHARACTER.

His religion was that of a Christian in the highest sense of the word. The particular form of belief which he adopted was that which was endeared to him by the associations of his childhood; it was the religion of her at whose knees he had, with that sweet voice, 'lisped with holy look his evening prayer,' and it was from love to her memory, that at his latest hour he conformed to those outward observances, which to his manlier mind were as the tinkling cymbal and the sounding brass. To this faith he steadily adhered, braving the perils to which it exposed him (and they were not imaginary), with all the constancy, and none of the fanaticism, of a martyr. He replied to the arguments of Atterbury, (who took advantage of the moment when his heart was softened by the death of his father, to attempt to convert him to Protestantism,) in a letter which Johnson says, 'does not much recommend his principles or his judgment.' We cannot agree with this opinion: it appears to us to be the production of a serious, liberal and religious mind. At any rate it does honour to his heart. Referring to Atterbury's allusion to the death of his father, he says:—'It is true I have lost a parent, for whom no gains I could make would be any equivalent; but that was not my only tie; I thank God another still remains (and long may it remain) of the same tender nature. A rigid divine may call it a carnal tie, but sure it is a virtuous one. At least I am more certain that it is a duty of nature to preserve a good parent's life and happiness, than I am of any speculative point whatever.

'After all, I verily believe your Lordship and I are both of the same religion, if we were thoroughly understood by one another; and that all honest and reasonable Christians would be so, if they did but talk enough together every day, and had nothing to do together, but to serve God, and live in peace with their neighbor.

'As to the *temporal* side of the question, I can have no dispute with you; it is certain, all the beneficial circumstances of life, and all the shining ones, lie on the part you would invite me to.'

The controversy, strange to say, was carried on without the slightest diminution of respect or affection on either side: each of the combatants retained his opinion, but the Poet expressed the utmost esteem, tenderness and gratitude,—said that it was 'perhaps not in this world alone that he should have cause to remember the Bishop of Rochester;' and when Atterbury was sentenced to degradation and perpetual banishment, he proposed to accompany him in his exile, and had even brought the mother whom he loved so tenderly, to consent to this proof of the devotedness of his friendship. No person however was allowed to accompany the Bishop, but his daughter and her husband, and Atterbury wrote to Pope from the Tower:—'A little time will seperate you and me for ever. But in what part of the world soever I am, I will live mindful of your sincere kindness to me, and will please myself with the thought that I still live in your esteem and affection as much as ever I did; and that no accident of life, no distance of time or place, will alter you in that respect; it never can me, who have loved and valued you, ever since I knew you, and shall not fail to do it when I am allowed to tell you so, as the case may soon be.' Pope in his reply says:—'I fear there will be no way left me, to tell you this great truth, that I remember you, that I love you, that I am grateful to you, that I entirely esteem and value you; no way but that one which needs no open warrant to authorize it, or secret covenant to secure it; which no bills can preclude, and no kings prevent: a way which can reach to any part of the world where you may be, when the very whisper or even the wish of a friend must not be heard or even suspected. By this way I dare tell my esteem and affection for you to your enemies in the gates, and you and they, and their sons, may hear of it.'

At their parting interview in the Tower, Atterbury presented Pope with a Bible; his affection survived his exile, and we find him a short time before his own death, writing a manly and affecting account of the death of the daughter, who had accompanied him into banishment, in an affectionate letter to Pope, in which he again recurs to the subject he seems to have had so much at heart.

This gentle and steadfast faith was alike proof against the arguments of Warburton, and the sarcasms of Bolingbroke, who have been compared to his good and evil genii, contending for the possession of his soul, and he sunk into

'The bosom of his Father and his God,'

expressing so complete a certainty of the soul being immortal, that he 'seemed to feel it as it were by intuition.' He did not, it is true, call any one to his bedside to see how well he could do what he could not help. He made no Ser. Ciappelletto confessions. He did not ask the forgiveness of friends he had injured,—but he died, as *good* men of all beliefs and unbeliefs have died, and will die to the end of the world, peacefully and fearlessly. [Notice of Macauly's Essays in the Christian Teacher.

DR. CHANNING AS A PREACHER.

The following delineation of Dr. Channing's preaching is from the Discourse on his character and writings, recently delivered by Rev. Dr. Dewey:

I must observe further and more specifically, concerning his preaching, that its constant aim was to discriminate the true spiritual excellence from every thing false, imperfect, sectarian and technical. Precisely as every great sculptor or painter labors to set forth the true beauty and grandeur, in opposition to false tastes and false schools of art that prevail around it; this did Channing, as a preacher. If you examine the great sermons of all ages, I think you will find none of them so marked with this trait as his. With him correction always went hand in hand with enforcement. This tendency to innovation and reform, has indeed always distinguished the American pulpit; as in the sermons of Edwards, Bellamy, and Dwight. To show the disinterestedness of virtue, for instance, was always a favorite task, with that school of Divinity known as the Hopkinsian school. And I have heard our friend more than once express his strong sympathy on this point, with the Hopkinsian theology. But with him, the work of reform was spread over the whole field of Christian virtues. Not the disinterestedness only of true goodness, but its absolute and universal superiority to every thing else in man; its unrivalled majesty, its inexpressible beauty—in what a singular and original manner did he discourse upon these things! This was the aim that guided his pen and his speech—it was not a vain desire to praise his friends—in those beautiful discourses, among his last efforts in the pulpit, on the characters of Tuckerman and Follen. But the aim was always apparent from the first. From his youth he ever strove to give birth to his own glowing idea of the true Christian man. He could not bear that a shallow morality, or a mere worldly decency, or a vulgar fanaticism, or any distorted peculiarity of any religious class, should usurp the honors of Christian virtue. Of this great achievement, virtue—the end to him and the explanation of every thing in humanity and in the human lot—his views were at once large and generous on the one hand, and on the other, strict and solemn. No preacher ever demanded a higher purity, ever set forth a loftier model; none ever addressed himself with a diviner faith and courage to the sharp conflict with pain and disaster. And why! Because he saw that every stroke of calamity was designed to cut and chisel that model, that work of God, into truer perfection; because he felt that the finished work was worth all the cost of all human suffering and misfortune. But the Christian so formed by solemn endeavor and self-denial, and suffering if need be, he did not desire to see clothed with a stuff and cumbrous garb. He did not wish the good man to hold any strange or constrained relation to those around him. We saw a picture under his delineation, with vigor and beauty in every trait, but never overlaid with any false ornament—a picture inspiring awe and winning love, full of nobleness, and full of tenderness, clothed with strength and breathing candor and gentleness; it was the loveliness of spiritual virtue; it was the loveliness of the Christ. And when the character of this exalted and perfect One was brought into controversy, his whole interest in the question concentrated itself upon one point; that the glorious model should not be marred. He was little concerned at the prevalence of dogmas about God or Christ, or about human nature, however opposed to his own opinion, save as those dogmas in his view, tended to distort or lower the great ideal of spiritual beauty.

I have now fallen on a topic which, in an account of the peculiar mission of Channing, demands some expansion. It is impossible, indeed, to regard him as a preacher, without considering him as the advocate, in this country, of a more liberal theology.

It is no ordinary task to stand up against the most cherished religious ideas of a whole people. It involves sacrifices and trials, which those only who have shared in the undertaking, can understand. Who can doubt what position Channing might have held among our great religious sects, if he had stood among them and of them! It is one thing to be welcomed or every side; it is another thing to be, on every hand, repelled with horror.

The positions are sufficiently distinct even in the abstract statement; but no abstract statement can fairly convey the question which is presented for the mind's trial. There stands, on the one hand, an ancient, time-hallowed Church, Roman or English, Lutheran or Calvinistic: it embodies wealth, numbers, influence; it ranks among its supporters, communities, and nations; it is strong in prescription, in custom, in usage; it bears long-accustomed honors in its name and fame; it is clothed with old and venerable associations; and many good and venerable men belong to it: the nobility, the piety, the goodly social array of the land, perhaps, is there; the chains that weave themselves around tender and susceptible hearts, draw to that communion; virtues that adorn society, names that win respect, shed their halo around it. How many influences unite to draw the mind thither! It is respectable to stand in that old and wide and rich heritage. It is safe. It is agreeable, it is grateful to throw one's self on the bosom of universal esteem and respect. It is painful, it is a bitter pain—like that of martyrdom—to fling one's self upon the swords and spears of hostile opinion; to meet the wounding glances of all-surrounding distrust; to find one's very friends turning upon him the cold and forbidding eye of reproach and sorrow. Those who stand within the protected pale may smile at this representation; but it is because they know not what *it is* to stand without it.

Honor, then, to the men, who like Luther, like Fox and Wesley, like Lindsey and Channing, have taken this noble stand—the stand for principle, for conscience, against all worldly ease and worldly respect. They have ranged themselves beneath the banner of Him 'who was despised and rejected of men,' and of those noble Apostles of reform, 'whose names were cast out as evil.' Let those who, with similar convictions, have chosen a different part, take their comfort; their stalls and their livings, let them hold; their warm place in the embraces and smiles of society let them hold; they can have no more; to other men than them, belongs the praise of courage and magnanimity, of God-fearing truth, of a conscience fearing none but God! This praise belongs to Channing: and the day is coming when, far and wide, it shall be rendered to him! In the darkest hour for his opinions, he stood up fearlessly for their defence: and the time has already come, when the heaviest burthen of the reproaches that fell upon him, is rolled away; when the cause he espoused, stands before the country in unimpeachable honor.

I freely admit that Channing's especial vocation did not lie in the field of sharp logical conflict. But there is one of his productions—I allude to the Ordination Sermon at Baltimore—of which I think I may say, without any extravagant eulogy, that there never came a more polished weapon from the armory of polemics.—Never were more acute distinctions more admirably put, than those with which he set forth the true principles of Scriptural interpretation, nor more convincing statements offered, of the essential inconsistency of the popular Theology, both with itself and with sound reason and morality. On the Trinity, in particular, I am persuaded that difficulties were lodged in many minds by that Discourse, as there were in my own, from which that doctrine could never be relieved. At the same time the Discourse was characterized by a simplicity and beauty of style, which at once brought it down to the humblest minds, and carried it up to the highest.

'There is only one really efficient way of preaching up the principle of free inquiry and free speech: and that is, *inquiring* and *speaking freely*. Priestley might have talked about free inquiry forever; and the people would have cried 'oh yes,' and remained bigots to the heart's core: he taught free inquiry in a more excellent way than this, in his frankness, fulness, simplicity and sincerity of utterance on those topics on which society least likes to hear a man's real thoughts.'

REMEDIES OF SECTARIANISM.

In our last number, at the suggestion of a correspondent, we gave some extracts from 'Dick on the Improvement of Society,' on the evils of causes of sectarianism. We give some further extracts, in which the remedies of this evil are presented.

'What are the *remedies*, then, which may be applied for healing the unhappy divisions which have arisen in the Christian church? It is evident, in the first place, that we must discard the greater part of those human systems of divinity, and those polemical writings and controversies, which have fanned the flame of animosity, and which have so frequently been substituted in the room of the oracles of God. We must revert to the Scriptures as the sole standard of every religious opinion, and fix our attention chiefly on those matters of paramount importance which are clearly revealed, which are obvious to every attentive reader, and which enter into the essence of the Christian system. For, to maintain that the Scriptures are not sufficiently clear and explicit in regard to everything that has a bearing on the present comfort and the everlasting happiness of mankind, is nothing short of a libel on the character of the sacred writers, and an indignity offered to Him by whose Spirit they were inspired. We must also endeavor to discard the 'vain janglings,' the sophistical reasonings, and the metaphysical refinements of the schools, and the technical terms of polemical theology, such as *trinity*, *hypostatical union*, *sacraments*, &c., and, in our discussions, especially on mysterious or doubtful subjects, adhere as nearly as possible to the language of the inspired writers. In particular, more attention ought to be paid to the manifestation of *Christian love*, and the *practice* of religion, than to a mere coincidence of view with regard to certain theological dogmas. For it is easy to conceive, that a man may be animated by holy principles and dispositions, although he may have an obscure conception, or may even entertain an erroneous opinion of some of the doctrines of religion; and we know by experience, that men may contend zealously for what are considered orthodox doctrines, and yet be destitute of the spirit of religion, and trample on its most important practical requirements. And were the *spirit* of our holy religion thoroughly to pervade the different sections of the church—were Christian *affection* more generally manifested among all who bear the Christian name, and the practical injunctions of Christianity uniformly exemplified in their conduct, we should soon behold a general coincidence of opinion on everything that can be deemed important in religion, and a mutual candor and forbearance, in regard to all subordinate opinions, that do not enter into the essence of religion, and which ought to be left to the private judgment of every inquirer.

But I entertain little hope that such measures will be adopted, and an object so desirable accomplished, while so much ignorance still pervades the minds of the majority of Christians, and while the range of their intellectual views is so much contracted. It is only when the effects of a general diffusion of knowledge shall be more extensively felt, that a more general and cordial union of the Christian world is to be expected. Light in the understanding is the source of all reformations, the detecter of all evils and abuses, the corrector of all errors and misconceptions, and the stimulus to every improvement. It dispels the mists which prevented our distinct vision of the objects of our contemplation, discovers the stumbling-blocks over which we had fallen, points out the devious ways into which we had wandered, and presents before us every object in its just magnitude and proportions. The knowledge to which I allude consists, in the first place, in a clear and comprehensive view of the whole system of divine revelation, in all its connexions and bearings,—and, in the next place, in an acquaintance with all those historical, geographical, and scientific facts which have a tendency to expand the capacity of the mind, and to enlarge our conceptions of the attributes of God, and of the ways of his providence. Wherever the mind is thoroughly enlightened in the knowledge of such subjects, the tendency to bigotry and sectarianism will quickly be destroyed, and the partition walls which now separate the different sections of the church will gradually be undermined and crumble into dust. The sectarian bigot is one who has taken a partial and limited view of one or two departments of the field of revelation, who fixes his attention on a few of its minute objects, and who overlooks the sublimity and the grand bearings of its more magnificent scenery. The man of knowledge explores it throughout its length and breadth, fixes his eye upon its distinguishing features, and brings all the information he has acquired from other quarters to assist his conceptions of the nature, the bearings, and relations of the multifarious objects presented to his view. The luminous views he has taken of the leading objects and design of revelation, and the expansive conceptions he has acquired of the perfections of Him by whom it was imparted, will never suffer him to believe that it is agreeable to the will of God that a Christian society should be rent asunder in the spirit of animosity, because one party maintains, for example, that *dipping* is the true mode of performing baptism, and the other, that it should be administered by *sprinkling*, while they both recognise it as a divine ordinance, and symbolical of spiritual blessings,—or that such conduct can have a tendency to promote the glory of God, and the best interests of men. He can never believe that that incomprehensible Being who inhabiteth eternity, who superintends the affairs of ten thousand worlds, and who hath exhibited in his Word the way to eternal life in the clearest light,—should attach so great a degree of importance to such questions, that either the one party or the other should be considered as exclusive supporters of divine truth, while they infringe the law of Christian love, and forbear 'to keep the unity of the spirit in the bond of peace.' For, in reference to the example now stated, a few drops of water are equally a *symbol* or *emblem* as the mass of liquid in a mighty river; and to consider the Almighty as beholding with approbation such speculations, and their consequent effects, would be little short of affixing a libel on his moral character. The man of knowledge is disposed to view in the same light almost all the minute questions and circumstantial opinions, which have been the cause of separating the church of Christ into its numerous compartments.

If we attend to facts, we shall find, that in ninety-nine cases out of a hundred, the man who is a violent party-partisan is one whose ideas run in one narrow track, and who has taken a very limited and partial survey of the great objects of religion. He is generally unacquainted with the range of history, the facts of science, the philosophy of nature, and the physical and moral state of distant nations. His mind never ranges over the globe, nor contemplates the remote wonders of the Creator's empire. His reading is chiefly confined to the volumes and pamphlets published by the partisans of his own sect; he can run over the scriptures and arguments which support his opinions, like a racer in his course, but, if you break in upon his train of thought, and require him to prove his positions as he goes along, he is at a stand, and knows not how to proceed. While he magnifies, with a microscopic eye, the importance of his own peculiar views, he almost overlooks the grand and distinguishing truths of the Bible, in which all true Christians are agreed. On the other hand, there is scarcely one instance out of a hundred, of men whose minds are thoroughly imbued with the truths of science and revelation, being the violent abetters of sectarian opinions, or indulging in party animosities; for, knowledge and liberality of sentiments almost uniformly go hand in hand. While we ought to recognise and appreciate every portion of divine truth, in so far as we perceive its evidence,—it is nevertheless the dictate of an enlightened understanding, *that those truths which are of the first importance demand our first and chief attention*. Every controversy agitated among Christians on subjects of inferior importance, has a direct tendency to withdraw the attention from the great objects which distinguish the revelations of the Bible; and there cannot be a more absurd of fatal delusion, than to acquire correct notions on matters comparatively unimportant, while we throw into the shade, or but faintly apprehend, those truths which are essential to religion, and of everlasting moment. Every enlightened Christian perceives the truth and importance of this position; and were it to be universally acted upon, sectarian divisions and contentions would soon cease to exist; for they have almost uniformly taken place in consequence of attaching too great a degree of importance to matters of inferior moment.

Were the minds of the members of the Christian church, therefore, thoroughly enlightened, and imbued with the moral principles of the religion of Jesus, we should soon behold, among all denominations, a tendency to union, on the broad basis of recognising the grand essential truths of Christianity, which formed the principal subjects of discussion in the sermons of our Savior and his apostles—and a spirit of forbearance manifested in regard to all opinions on matters of inferior importance. Were this period arrived—and, from the signs of our times, its approach cannot be very distant—it would be attended with a train of the most glorious and auspicious effects. A merging of party differences, and a consequent union of enlightened Christians, would dissipate that spirit of trifling in religion by which so much time has been absorbed in discussing sectarian opinions, to the neglect of the great objects of the Christian faith; for when trivial controversies are quashed, the time and attention they absorbed would be devoted to more sublime and important investigations. It would have a powerful influence on the propagation of Christianity throughout the heathen world; for the whole Christian world would then become one grand missionary society, whose operations would be conducted with more efficiency and skill, whose funds would be much more ample, and whose missionaries would be better educated than they now are—and those sectarian differences of opinion, which now produce so many unhappy dissensions, for ever prevented from disturbing the harmony of converts in distant lands. It would cherish the principle of Christian love, detach it from every unholy jealousy, and render it more ardent and expansive in its philanthropic operations. It would produce a powerful and beneficial influence upon the men of the world, and even upon infidels themselves; it would snatch from them one of their most powerful arguments against the religion of the Bible, and would allure them to the investigation of its evidences, by the exhibition it gave of its harmonious and happy effects. It would have an influence on the minds of the Roman Catholics, in leading them to an unbiassed inquiry into the grounds on which the Protestant church is established. At present, when called upon to examine the doctrines of Protestantism, they retort upon us—'You are divided into a hundred different sects, and are at variance among yourselves: show us which of these sects is in possession of the truth, and we will then examine your pretensions, and perhaps come over to your standard.' It would have an influence on the Jewish people, in removing their prejudices against the religion of Jesus of Nazareth, especially were it followed, as it likely would be, with a repeal of all those statutes which have imposed upon them disabilities, deprived them of the rights of citizenship, and subjected them to unchristian severities. In short—in connexion with the general manifestation of Christian principle—it would produce a benign influence on surrounding nations, and on the world at large. For a body of Christians, in such a country as ours, formed into one grand association, and acting in harmony, must exert a powerful influence on the councils of the nation; and our political intercourses with other states, being conducted on the basis of Christian principles and laws, would invite their attention to a religion productive of so much harmony and so many beneficial effects. Peace and unity in the church would have a tendency to promote peace and friendship among nations; the cause of universal education would be promoted, without those obstructions which now arise from sectarian prejudices and a general diffusion of useful knowledge would soon be effected throughout every quarter of the civilized world, till the knowledge of Jehovah should cover the earth as the waters cover the channel of the seas.

AMERICAN EDUCATION SOCIETY.

The last number of the Quarterly Journal of the American Education Society, contains a Report of the Special Committee on revising the rules of the Society, from which we make the following extracts:

'The Committee will now briefly advert to the several changes, which they are prepared to recommend for the adoption of the Society. The first is, that no aid be given to students before the commencement of their college course, or before they have completed two years of classical study. This would be merely returning to the original design and practice of the founders.—Till 1828, *twelve* years after the Society went into operation, no assistance was given to beneficiaries in their preparatory studies. The revival of this restriction, your Committee believe is now called for. It is needed as a test of character and abilities. You want to know what a young man is, before you take him up and bestow upon him the hard earned contributions of his neighbors and acquaintances, who are as poor as himself. You want to know whether he is worth educating, before you receive him as a beneficiary. Try him then. Put him upon his probation. Tell him that if he can by his own efforts, and the aid of friends prepare for College, you will help him through: but that he must prove himself a man, before he can be aided from your treasury. Almost any young man of ordinary health and respectable talents, can struggle along through his preparatory studies, without looking to the American Education Society for assistance. Those who want the courage and perseverance to surmount difficulties in the outset, are not in general the men ever after to 'endure hardness as good soldiers of Jesus Christ.'

Such efforts as a poor young man is obliged to make, who is thrown mainly upon his own resources in the commencement of his education, are just the discipline which he needs to give energy and independence to his character.—Those pious young men who are able and willing to work their own way up from the plough and the shop into the public seminary, are the men to move 'right on' through the whole course, and to make the most enterprising and useful ministers.

The Committee are aware that withholding aid in the preparatory course, may now and then deter a good young man of fair promise from attempting to obtain a public education, and thus the church may be deprived of talents and services which she cannot afford to lose. But these will be only rare exceptions to an important general rule.

In regard to the *amount* of pecuniary aid to Beneficiaries, the Committee are of opinion that it should in no case be sufficient to defray all their necessary expenses. It is better, for obvious reasons, that poor young men of piety and talent should be *helped* into the ministry, than that they should be *borne* all the way upon other men's shoulders.

Much has been said for and against the present *loaning* system; and a reference to the Reports and Records of the Society will show, that no question has received more attention, or been found more difficult to settle than this. During the first *four* years, the aid afforded was wholly gratuitous, and was intended to be sufficient to meet all necessary expenses. But as the tendency of this was found in the judgment of the Directors to 'favor indolence, idleness and extravagance,' they, at their quarterly meeting in Oct. 1819, limited the appropriations to a definite sum, and thus threw the beneficiaries in some measure upon their own resources and efforts. The next year, Oct. 1820, the loaning system was introduced in part. Notes were taken for *one half* of each appropriation, till July, 1826, when the system was fully introdueed, and obligations to refund the whole with interest, after a reasonable time, were required. Under this arrangement which has been acted upon ever since, considerable sums have been refunded, and it has till lately, as your Committee believe, been regarded with favor, by the great body of contributors to the funds of the Society.

In proposing a change, which will leave it optional with each beneficiary either to receive his appropriations as a gratuity, or to give his notes, the Committee are by no means sure that experience may not ere long demand a return to the *loaning* system, as it now exists, or in some modified form. They think, however, that the experiment ought to be tried, with the expectation that some will still prefer to borrow, and the hope, that those who do not will feel themselves bound, if practicable, to replace what they receive from the treasury at an early day, that others in their turn may enjoy the benefit of it. The Committee flatter themselves, that even more may be refunded in this way than upon the present system, and with infinitely less friction.'

THE SCOTCH CHURCH DISTURBANCES.

The disturbances which have lately attached no very enviable notoriety to this district have luckily ceased, and the authorities are occupied with the examinations, or taking further steps for the apprehension of the rioters. Several persons are now in the jails of Tain, Dingwall, and Cromarty, for trial: but the principal parties concerned in the Resolis rioting, and the breaking of the prison at Cromarty, have absconded, but cannot long elude the officers of justice, to whom they are all well known, by description or otherwise. One of the ringleaders in the prison-breaking riot is a man of the name of Holm, who is, we understand, an elder in the Free Church of Resolis.

The soldiers have left Invergordon for Fort George, and about thirty men, under the command of Lieutenant Turner, are stationed at Dingwall, to be employed as circumstances may require. On Tuesday the steamer Modern Athens arrived at Invergordon, to be at the disposal of the authorities, and that vessel will re-

main for a short time at Fort George, in case, which we trust will not happen, there may be occasion for her employment in conveying troops.

On Saturday, according to previous arrangement, there was a muster of the constabulary at Invergordon, who, to the extent of about 200, with about 90 soldiers, proceeded to Resolis church. The lord-lieutenant, the sheriff, and a large body of magistrates, accompanied them, and the Rev. Mr. Mackenzie was put in possession of the manse and church. We are glad to state that there was no interruption to this piece of form; and on Sunday the constabulary of the Black Isle, with Sheriff Cameron and a few soldiers, attended at Resolis church, when Mr. Mackenzie preached, and every thing was quiet and orderly.

On Sabbath, the Rev. Mr. Mackenzie, Rosskeen, preached in the parish church, when there were about 70 persons present, and there was no attempt at disturbance. The Sheriff and a few of the magistrates and constabulary attended to preserve the peace, but happily their services were not needed. We have heard of no further rioting or attempts to deforce the officers of the law, and we may now safely say that there is a complete restoration of peace and order. The presence of the military, and the certain knowledge that they would act vigorously if an emergency occurred, have completely overawed the rash spirits that before gloried in tumult, and several of the unfortunate persons implicated in the disturbances, as well as the great body of the people, express their sorrow at the disgraceful proceedings to which they were parties. [Ross-shire Advertiser.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 11, 1843.

THAT WE MUST HELP EVEN THOSE WHO WILL NOT HELP THEMSELVES.

It is frequently urged, 'that we may properly be called upon to help only those who *do* help themselves.' The principle seems to be a good one, for a certain extent of application. It ought to be adopted and followed out, wherever by withholding relief, we can arouse the sufferer to a proper degree of effort,—wherever a failing supply will awaken a lively sense of the want to be supplied. And, further, the principle should be suffered so far to direct and limit charitable labors, as to impose upon them for their object, in every instance, not only the supply of wants, but also the development of earnest desire and faithful effort. With these qualifications, may we not say, 'that we must help even those who will not help themselves?' Let us look at this matter.

'I am found of those that sought me not.' This sentence expresses a fact that will characterize, a principle that will rule, every genuine effort for the better establishment of truth, holiness and love among men. For other efforts there are other principles,—this, to take an instance, for the effort to meet man's physical necessities, that the demand will create the supply; but when a spiritual want is to be met, he who is appointed to meet it must not wait to be sought, for in his work, the supply must answer the demand, yes must create the demand. Man is careful of his body, he does not grow indifferent to its wants, and if he is able, we may be sure that he will supply these wants. Let the land be threatened with famine and how soon men learn to pray for bread. Show them the prospect of gain and how soon they learn to labor. But we are not thus careful of the soul. The cry of spirit is feeble and when it is in want, its disposition and strength to seek are small. We find not as we seek, yes even when we do not seek at all; if it were not so, our case were sad indeed. For when we are really hungering and thirsting, we are often possessed with the fancy that we are full and abound, when we are in darkness we imagine that we dwell in great light, and we should surely perish and sink into utter blindness, were not a hand extended laden with the bread and the water of life, were not light for which we had never prayed poured in upon our souls.

Does not God observe this principle always in his dealings with men? Does not its observance prove him to be a God of infinite love? 'I was found of those that sought me not, and what I have given unto them was imparted freely.' This the Most High may always claim. We do not seek God even as we might and should, yet does he come to his poor prodigal children while they are a great way off. He gives to all men light, wisdom and holiness, quite out of proportion to their seeking, indeed by his gifts he would lead them to seek. He sheds abroad in their hearts that spirit of adoption by which they cry Abba Father, that spirit which helpeth our infirmities, without which we could not even know for what to pray. God is found of those who did not seek him. It is true in every stage of that great moral effort which the Most High himself is continually carrying forward for man's health and edification, the most important department in that work which the Father worketh hitherto. To this effort the Deity contributes more than man. Is he not continually leaving the high and holy heavens, the hiding place of his beauty and his strength, where from all eternity he dwells in absolute perfection sufficient for himself, that he may find those who do not seek him, those whose voices have never risen to his mercy seat? Does he not go forth to fashion after his own image, and for his own glorious ends the children of infinite love? Does he not go forth for the culture and salvation of those children, unceasingly, through years, lives and ages, the great enlightener and comforter, unsought, unexpected, giving to us exceedingly abundantly, more than we had found grace to ask or even think?

It is a comforting thought this, and one that throws much light at once upon the mystery of human weakness, sinfulness and ignorance, and upon the principle that must sway those who would minister to the spiritual necessities of the race. The earth, viewed upon one aspect, seems a sad chaos, a scene of disorder, wild, aimless, or at best impotent struggle, but over this chaos broods the helping spirit, and we see that it is really the divine laboratory for the production of all that is strong and lovely in the spiritual creation. Night and silence seem to reign undisturbed, from many a barren waste no cry for aid arises, from many a region of darkness ascends no prayer for light, for eyes that should behold and weep for the desolation are blinded, and voices that should cry out mightily are hushed. But God is there, seeking his own—God, who is the author of weakness, merely that he may show forth his love by imparting strength more abundantly,—he who daily and hourly bestows of his own fulness and spirit upon the soul, that he may establish an intimate connexion, a sweet tender relationship between the infinite and the finite. How slight is the effort after holiness put forth by man compared with his need of holiness, and his final attainments in holiness. If we have received, and can expect to receive nothing more than we have really sought, sought in the appointed way, not by formal prayers, but by sincere petitions and earnest endeavors, sad indeed must be our condition. Freely we have received—of our holiness we are not the authors. How often when we have left the closet, and refused to pray in secret, has wisdom met us at the corners of the streets—how often have good thoughts entered our minds unbidden, yes, it may be, persisted in entering, after frequent and unkind repulses.

And as it is with the Most High in his direct efforts for our edification, so is it in his indirect strivings and ministry. When he comes to us, through his mediators and messengers, he comes to those who have not sought him. There was little *demand* for the burden of the prophets, there was little *demand* for the pure gentle wisdom of the Son. So far from seeking always did not the people stop their ears, and run upon the preacher with stones? Yet the messengers of God did not hold their peace; they awakened the sense of the want which they came to supply, for they knew that the heart's best affections may be blunted, that the spirit whose name is life may be almost dead, yes laid in the grave, they knew that the soul though born to aspire and love the light, may creep upon the ground and love the darkness, they knew that men often *need* that for which they have not learned to ask much less to strive, and that unconscious spiritual want is the most fearful form of necessity, needing to be cared for much more than the weakness of childhood, for childhood has its moan. In the true spirit of beneficent effort, the messengers of God have always urged their blessed truths upon the unwilling and the indifferent, they have aimed to supply wants which were not demands, wants which did not seek a supply. Right into the heart of Paganism the Apostles carried their gospel, though the foolish multitude ever rejected with contemptuous angry words, the things that concerned their peace, the doctrine which more than anything else they needed.

This principle then must always characterize every charitable, philanthropic missionary effort; whenever brother is sent to minister to brother, he who is sent must be found of those who did not seek him; whenever we would know what is our duty towards our brethren, we must remember that this principle is to characterize our connexion with them, that we must not only impart of our abundance, but must meet the weak more than half way.

In recommending any charitable or missionary undertaking, we are justified, and indeed called upon to assume this high ground. The prayers and the efforts of the needy must not be the measures of our own prayers and efforts. Oh, no, we must work with God, and we must work in his way, we must almost rejoice, that for us also there is a weakness unconscious and dumb, to be sought out and strengthened. We may share in that spirit of love, which does not wait for an appeal and effort, but is moved to the greater pity because appeals and efforts are wanting, that love which goes abroad through the earth seeking its dear children whom the king of night and father of lies has stolen away, to reign with him in those realms of darkness whence no cry for light ever comes. There is such work for all of us to do. Every one knows how insensible men are to the wants of the mind and the heart, how they leave the school and the church, and flock to the market place, how eagerly they seek after delicate food, and fair raiment for the body, but strive to content their souls with poor husks from which the rich ears have long ago been removed, and the old garments which once served well to clothe men's thoughts, but should have been cast aside long ago. Man has little *desire* to be enlightened and cultivated, and converted: until through some good providence, from some kind helper, he has received the good light, culture and conviction, he fancies that he can do well enough without them. They do not come into his estimate of things essential, for to him the essence of life is material enjoyment, pleasure as distinguished from blessedness. We know too, that there are many influences under which we may come, that may be calculated to reduce us to this fearful and spiritual indifference. We may have been distinguished by the continual proclamation of errors and absurdities, we may have been reduced to weakness by a long continued diet of chaff, and yet perhaps we were not prepared at the time to expect anything better, and so resigned ourselves to stupid despondency, without any search for that which would have raised, and comforted, and quickened our souls. Error and dogmatism, and narrow bigotry have a fearful judgment to encounter, when men shall begin to inquire seriously into the causes of religious indifference. It is a sad thing when religion is so preached as to make men irreligious, sad when the fair daughter of heaven is so disfigured and disguised that men cannot love her, and will not seek to gain her love. Yet we know that it is so. We know that dogmas have assumed to be religion, and that men, since they could not give credit to the dogmas, have given themselves up in great numbers to spiritual indifference; we know that through long habit this indifference has ceased to be burdensome, and that light is seldom sought or welcomed, that at best, the rich boon must be urged upon their acceptance. They who would know how many slumberers the temples of Orthodoxy shelter, must go where it reigns triumphant, and they will find multitudes who need some new and quickening truths, yet are not awake to seek and labor for them. Those whom a superannuated faith has only been able to make indifferent, are they not objects of pity and charity; there is a gospel for them, ought they not to be aroused to seek it? they have left their sanctuaries, for there the truth was not honored, and fancying that there were no others, they resigned themselves to the outer darkness, and are so blind, that they can hardly see even their God, and have forgotten that there is a Holy Spirit and a Savior; are they not objects of pity, must they not be made to feel that they are poor and needy and blind and naked, without joy and peace, estranged from their true welfare?

There are others again, who need the truth, yet will not seek it, though they are not to be numbered with the indifferent, or the skeptical. These are men whose minds are so noble that they can gather nutriment even from false systems, assimilating what is good, casting aside unharmed what is noxious. Early they were taught that the poor faith which they prize and use so devotedly, is the only faith possible, and though the instrument cannot but appear very imperfect, they will not look for anything better, on the contrary, they repel every new invention as certainly calculated to harm rather than to help. They do not seek, they are satisfied with the past, they will not welcome the future. Now are not these men too, fit objects of charity? ought they not to be found out? If with this poor light they can be so joyous, believing and earnest in toil, would they not leap and sing, would they not give themselves wholly to the truth, to love and obedience, if a better word of life and comfort could be brought to their souls? They do not exert themselves to gain a hearing of this word we know, but it is because they have not yet learned what great things are in store for them.

There are then, to go no further, the indifferent and the narrow-minded, who need light, and will not seek it. The indifferent need it, for it is a sad thing and it may be a very dangerous thing to be indifferent, such an one cannot think any truly good thought, or perform any truly good deed; the narrow-minded need it, for truth is the appointed agent in sanctification, and the purer and higher the truth, the more complete will be the sanctification.

In the behalf of such then, we may urge our principle, 'that we must help even those who will not help themselves.'

NEWS FROM THE CHURCHES.

Having taken my place in the train of Lowell cars, in Boston on Saturday at 11 o'clock, in a space of time, less than four hours, that is, at quarter before three, I found myself in CONCORD, the capital of New Hampshire. It seemed like enchantment. The situation of this place is commanding and eminently pleasant.—The railroad has given to its business and growth, a new impetus; not less than fifty buildings, it is said, having gone up the present season. The State House or Capitol, is a sightly edifice, appropriately built of granite, with two wings and a dome. The building occupies a square, having one front on the main street, and the other on a street running parallel with it. Nearly opposite, on this parallel street, is the Unitarian Church. It is a fine building, of good size and proportion, having a pediment in front supported by four columns, and surmounted with a Cupola. It has an extended enclosure in front, ornamented with forest trees, which, when sufficiently grown, will afford a pleasant shade and promenade. Rev. Moses G. Thomas is the Pastor of this Church; and although there are twelve other Churches or Societies in this place, a number of which have been recently formed, it remains, with its talented and devoted minister, strong, if not on the increase.

On Saturday evening, there was, as usual, a lecture in the Vestry. The service was conducted by the Pastor. His sermon was from John 14—9: 'Lord, shew us the Father and it sufficeth us.' Subject—Jesus the moral Image of his Father. It was extempore and earnest in manner, and serious and practical in matter.

On the following morning we repaired to the Vestry at half-past eight o'clock, to visit the Sunday School. Rev. Mr. Thomas, who acts as Superintendent, was present, before a pupil or teacher had arrived. The school numbers about one hundred. Eighty is the average attendance, with fifteen teachers. It appeared to good advantage both in order and interest. It is usually brought to a close with a general lesson from the Pastor, but which on this occasion, by request, was given by the stranger present. This day, being the Anniversary of the Sunday School, the services of the Church were devoted to this object. The devotional services in the forenoon were conducted by the Pastor, and a Discourse to Parents was delivered by the Agent of the Sunday School Society. In the afternoon the children and teachers were assembled, as a school, in the body of the Church. After some sweet, soothing, and excellent music from the choir, which characterised the day, and a prayer by Rev. Mr. Thomas, extracts were read by him, from the reports of the teachers, which were of an exceedingly truthful and interesting character, and closed with remarks of his own. After which, the Agent occupied the usual time in addressing the children and teachers. In the evening there was a third service; when the Pastor of the Society preached. His text was from John xiv, 15, 16, and 26 v. Subject—The Comforter, or the Power of Christian Faith. The whole service was highly devotional, spiritual and elevating. No one could have been present, and not have felt, that this pastor was laboring in this vineyard of the Lord with great devotedness, having four services every week, the charge of the Sunday School, beside the many and various parochial duties, with few exchanges, and without other necessary assistance. But it is not without success or the highest reward. Between forty and fifty have been added to his Church during the past season. L.

CHESHIRE PASTORAL ASSOCIATION.

This Ministerial Association is in the State of New Hampshire, and embraces the Unitarian churches in the towns of Charlestown, Dublin, Fitzwilliam, Keene, Peterboro', Walpole and Wilton. Its Semi-Annual Meetings are devoted in part to the interest of Sunday Schools and the religious culture of the young. Its last Semi-Annual Meeting was held at Wilton on Tuesday, Oct. 31. Its members assembled at 10 o'clock, A. M., at the house of Rev. William A. Whitwell, Pastor of the Unitarian Church in that town. After attending to the usual business of the Association, they proceeded at 2 o'clock in the afternoon, to attend to the public services assigned for the occasion. The children of the several Sunday Schools had been invited to be present, and these with their parents and the citizens generally, in some good measure, filled the large and venerable edifice of the First Congregational Unitarian Church. The services were commenced with an Anthem, sung by the united choir of the three Churches in town, (Baptist, Orthodox and Unitarian,) in good taste and with excellent effect. A prayer was then offered by Rev. Mr. Livermore of Keene. A Report followed from Rev. Mr. Cutler of Peterboro', on the subject of their Sunday Schools.

This was a full and able document, of which we must give a brief abstract. It contained answers to fourteen questions, which had been sent to the several Sunday Schools connected with the Association, and covered the whole ground occupied by this Institution. In answer to the *first* question, we have the following interesting statistics.

	Pupils.	*Teachers.*	*Vols.*
Charlestown,	99	15	380
Dublin,	139	28	1540
Fitzwilliam,	59	10	500
Keene,	122	25	590
Peterboro',	180	32	450
Walpole,	80	18	500
Wilton,	120	13	450
	799	139	4410

These numbers give an increase of 74 pupils and 5 teachers over the last Report, which increase is attributed mainly to the establishment of Adult Classes, which the *second* answer says, are now 'in most of the schools' and are highly commended to imitation and favor. In answer to the *third*, it would appear, that there are few if any children in these several parishes, but what are now connected with their respective Schools. In answer to the *fourth*, it is stated, that the 'difficulty of retaining the older scholars is generally diminishing.' 'An obvious remedy is to invite the congregations generally, to take part in the exercises. I have known this plan to be adopted by other denominations, and we see no reason why it may not be by our own.' In answer to the *fifth*, as to the order of the exercises, it was found they were substantially the same in all. Boylston Chapel Service Book is used in most. 'The best method,' says the Report, 'is for the Superintendent to select subjects to be meditated upon during the week, and then propose questions to be answered simultaneously by the whole School, thus drawing out the tho'ts of the pupils.' In answer to the *ninth*, in regard to the management of Teacher's Meetings, the method adopted by the School at Keene is recommended; 'an explanation is first given by the Pastor, of the lesson for the next Sabbath; and hints suggested, to make them practical and effective; after which, *a paper is read* by a teacher, gentleman, or lady, appointed at a previous meeting, consisting of matter mostly original, with an occasional selection, and called '*The Teachers' Journal.*' This occupies about half an hour in reading, and is subject to criticism and remark as the reader proceeds.' The answer to the *twelfth*, relates to Church Membership, and its importance as a qualification for the office of Teacher. In Charlestown, 8 out of 15 are Church members; in Dublin, 18 out of 28; in Fitzwilliam, 5 out of 10; in Keene, 15 out of 25; in Peterboro', 23 out of 32; in Wilton, 12 out of 13—making a total of 81, or two thirds of the whole number of Teachers. The Report says, 'We would not attach too great importance to the mere circumstance of an outward profession of religion, yet, we believe that in the words of a correspondent, 'vital piety' is a necessary qualification for a good Sunday School Teacher. In order to teach with good success, he must feel that religion is 'the one thing needful.' In answer to the other questions, they all speak of an 'increase of interest,' and that to make the Sunday School more effective, it needs only that parents, teachers and pupils, should feel its worth, and with heart and hands, unite to make the most of it.

After the reading of the Report, the assembled Schools and parents were addressed by the Agent of the Sunday School Societies, invited to be present for the purpose. At the close, after a short interval, Addresses were made by Rev. Abiel Abbot, D. D., of Peterboro', and by Rev. Mr. Livermore of Keene. These were listened to with profound attention, falling as they did, from the lips of the venerable in age, and the young aged in wisdom, and both natives of the place. An Anthem was sung, and a Benediction pronounced by Rev. Mr. Leonard of Dublin.

Wilton is, comparatively, a small village, quietly embosomed among the hills of Peterboro', Temple and other surrounding eminences, having a population of only 1100, yet a place which has always been distinguished for its love of education and the Church. It has sent out *twenty-nine* graduates, twelve of whom have studied Divinity, and engaged in the ministry of the Gospel. It is the native place, or the early home of the Abbot's, the Livermore's, the Peabody's, the Barrett's, the Greele's, and others, distinguished in the ministry as teachers, or in some of the other liberal professions. It has a Ministerial Library of 600 volumes, presented in 1824, by Rev. Dr. Abbot, to the First Congregational Society. It has a Church Library of 200 volumes, presented mostly by Samuel and Augustus Greele, besides its Sunday School Library of 450 volumes. It has 10 PublieSchools, a new house for one of which, was dedicated on Wednesday last; address by Rev. Mr. Livermore of Keene. It has a Lyceum which was opened for the season, on Tuesday evening; Introductory by Rev. Mr. Leonard of Dublin, on the Importance of a Definite Plan in Life. The people are hospitable and intelligent; and characterised by simplicity of habits, purity and uprightness of conduct. The occasion of which we have now given an account, was one of universal interest to them, and must leave a deep impression on their minds as to their responsibleness to the future. P.

For the Register.

WORCESTER S. S. ASSOCIATION.

MESSRS. EDITORS,—I agree with P. in his account, given in the last No. of your paper, of the semi-annual meeting of the Sunday School Association, within the limits of the Worcester West Ministerial Association, that it was truly an interesting and soul-stirring occasion; yet to the names of the speakers in that meeting should have been added that of Mr. Alden, former editor of the Barre Gazette who on seconding the motion for a vote of thanks to the religious Society, at whose invitation that meeting was held in Hubbardston, for their hospitalities, shown on the occasion, took the opportunity to offer some very pertinent and judicious remarks.—And I think there must be an error, not very material however, in that account, with respect to the origin and commencement of the Ministerial Association referred to. At the date mentioned, 1805, there was in this vicinity an Association called the *Westminster* Association, as I always supposed from the circumstance that its oldest member and moderator was then the Pastor of the Church in the town of *that* name.—That body was composed of both Orthodox and Liberal ministers, and continued to exist, as such, until some few years after the year 1820, when the Orthodox and minor part became seceders. Subsequently to their secession, the remaining numbers, being joined by the Pastors of the Churches in Barre and Hardwick, and by the Rev. Dr. Noyes, then the Pastor of a Church in Brookfield, agreed to drop their name, and to assume that of the Worcester West Association, and indeed considered themselves as a new organized body; and this must have been, as nearly as I can recollect, (for I have not dates by me now,) between the years 1825 and 1830, and perhaps near to the latter period.

A MEMBER OF THE S. S. ASSOCIATION.

Nov. 6, 1843.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. IV.

PARTIAL ACCEPTANCE OF PLATFORM.

The Platform being prepared, was presented to the General Court for examination and acceptance. Liberty was extended to ministers and others, to offer their objections. Some were offered; not sufficient, however, to create very serious difficulty. It was objected that the Platform did not recognize 'the right of the minister of one Church to administer the ordinances of the Gospel to another.' But the strongest objection was, not against a fault of '*omission*' but one of '*commission*,'—the article which establishes an order of 'ruling Elders' distinct from the pastoral office. The defence of this article cost the supporters of it much ingenious and hair-splitting argumentation. And the fact has been, as we all know, that these objections have become the rule of Churches in opposition to the doctrine of the Synod.

These and other objections, having been brought forward in writing, were handed over to Mr. Richard Mather, the drafts-man of the Platform, who wrote an answer and a defence. This paper having been read before the General Court, the adoption of the Platform was carried by a strong vote, *but not unanimously*. 'It obtained,' says Cotton Mather, 'a more abundant recommendation unto, and among, this people of God. The Churches have cheerfully embraced it, and been prospered in it, to this very day.'

But notwithstanding this magnificent eulogium of Dr. Mather, several parts of the Platform never obtained general acceptance. Some of them soon became obsolete. The General Court did not take it upon themselves *to enjoin*, but only *to recommend*, it to the Churches. It was never received as an authoritative formulary.—Each Church made what use of it they thought proper. Some Churches never received it at all. The Brattle Street Church, Boston, erected at the end of the seventeenth century, placed itself, from the beginning, on a different foundation.—On this account, Mr. Historian Hubbard, in his prejudice for the Platform, called it, '*a brat.*' This Church, however, has never fallen behind its sister Churches, of both town and country, in respectability and influence.

The design of the Cambridge Synod and Platform, on the part of the Magistrates—the Governor and Assistants, who possessed all the executive and judiciary, together with one half, of the legislative power of the government, and who, though annually elected, were generally the same twelve or fifteen men—was, probably, not realized. They *designed* an ecclesiastical establishment. But the Democratic tendencies, both among ministers and people, withstood the attempt and eventually put it down. The Platform itself is more Congregational than might have been expected in a community where Hooker, Stone, Cotton, Noyes and Parker—men of such strongly ecclesiastico-aristocratical views—were so much looked up to, and respected.—The Eldership is not perhaps unreasonably elevated above the Brotherhood. Ordaining Councils are not prescribed, and although it prepared the way for them, yet when they came, their prerogative was subject to such checks and balances, as not to be very dangerous. And if the Magistrates had the will—as probably they had—to enjoin imperatively upon the Churches the adoption of the Platform, they could not bring the House of Deputies into their views. The iron-yoke was not fixed on the necks of the people. Mr. Hooker's plan of the consecration of Churches does not appear to have been much labored in this Synod. It was, however, more seriously done in the Synod of 1662. And again in that of 1680. But in both, the attempt was a failure. The design was again revived in 1706, and a constitution drafted and published. It was re-published in 1815, and the last strenuous effort, on the part of many, in their alarm at Unitarianism, was made to get the thing up and put it into operation. But the democratic tendency triumphed. And it is now too late in the day either to expect, or to fear, its establishment.

But why did not the Synod of 1649 produce a *confession of Faith?* Perhaps it had not time to prepare one; or it might have been apprehensive of the great difficulty of furnishing one which would meet a general and good acceptance.—The defect is, in some sort, supplied by the recommendation of the Westminster confession.—But the Platform was imperfect without one of its own. The Synod of 1662 was too much engrossed with the project of the 'Half-way-Covenant,' to allow much attention to any other subject. But what the previous Synods had omitted, was abundantly supplied by that of 1680. This is called '*the reforming* Synod.' Its design was to effect a revival of true, practical Puritanism, which had now become obscured and decayed. As a facility to the accomplishment of this desired and difficult work, the Synod of this year ushered forth a very full, learned, and elaborate Symbol of the Faith of the Protestant Reformation. It is not, however, original, but with only slight, if any, alterations, a mere copy of 'The Savoy Confession,' and is one of the most perfect of its kind. The Churches, however, were not obliged to adopt this Confession. Each had its own Symbol, and knew little of another which took precedence of it. When candidates for the ministry were examined and licensed to preach, and when they were ordained pastors of Churches, no subscription was required. The Synodical Confession was seldom, if ever, thought of, or its obligation recognized. It had been as inconsistent with pure Congregationalism as with pure religious liberty. The Church which acknowledges a power above it *on earth*, is not truly Congregational. The prevalent Church polity in New England, for 150 years was a modification of different principles; a mingled web, whose colors were never perfectly fixed. It had a *slight* Episcopal, and a *strong* Presbyterian, element, Its '*grain*,' however, was Congregationalism, with which it commenced, and to which, it is now again coming backward, has indeed almost arrived. It will then do homage to no Confessien of Faith; to no Platform, except the New Testament.

One of the most important principles in Congregationalism, is that of *fellowship;* 'the *communion* of saints.' An independent Church may not isolate itself, and practice upon the ground of *non-intercourse*. By means of *fellowship*, a kind of community is constituted. When the pastor of one Church is admitted to officiate occasionally, as pastor to other churches, and the members of one Church, to enjoy the privilege of communion in other Churches, the principle, manifestly, becomes one of great breadth and importance. And, in some modification, we must have this principle of fellowship. It is, however, a principle, which, like all other good things is liable to be abused. It may be perverted into an organ of usurpation and tyranny. When a man is unfellowshipped on account of some article of belief, or some item of practice, that happens not to accord with what is accounted orthodoxy, he becomes the victim of wrongful intolerance and persecution. Thus may the power, created by 'the communion of saints,' be employed to the suppression of evangelical charity. It should be exercised with the utmost discretion and enlightened liberality. No Church may feel itself pledged to sustain and sanction all the doings of another Church, but reserve to itself its independent prerogative, in all cases, to deliberate and to act, on its own judgment.—There is now, by the orthodox Churches in New England, an immense power made to bear upon our Christian community. By this means the exclusive principle is put into effective and rigid operation. There are many, however, who doubt the justice and Christian spirit of this thing. Ought not this iron-chain, this heavy yoke, to be broken?

Synods and Councils make a figure both in the earlier, and later, periods of Christian history. There have been four public Synods in Massachusetts. All these occurred within the first fifty years. They were no other than Ecclesiastical Councils, convoked by the authority of government, a description of State Machinery. And though their acts were not properly authoritative, yet after having received the sanction of government, they commanded great attention and respect.

It has been a question, whether councils have been *for good* or *for evil*. An ancient author, Gregory Nazianzen, said, 'I am always afraid of them, and doubt if they ever did good, while I am certain that they have often done evil.'—The late Dr. Osgood of Medford, expressed his conviction, 'that councils have done much evil; they have attempted to do what could not be done; and what ought not to be done if it could. They have attempted to regulate men's faith, and to bind their consciences. And their attempts to compose and to pacificate, have rendered dissention and war more fierce and extensive.' When the object of councils has been to collect and embody public sentiment on new and important subjects, and they have confined themselves to their proper work, some good has, doubtless, been accomplished. Those which have been holden in Massachusetts, especially the first two, probably, were not useless.

The first Synod, in 1637, designed to quiet the violent agitation got up by the preaching and prophecying of Mr. Cotton and Mrs. Hutchinson, did have the effect to lull the storm, though not to terminate the dissensions and put an end to the dispute. The General Court followed up the doings of the Synod by means which partook of a wrong spirit and of an unchristian character. The second Synod, 1647, which produced the Platform, accomplished, probably, a needful and good work. The third Synod, 1662, recommended the profession and practice of the 'half way covenant.' It was adapted to relieve the severity of rigid puritanic discipline, which, probably, could not have otherwise been maintained as a State-establishment. The last Synod, 1679 and 1680, called the 'Reforming Synod,' designed to revive the 'first love' of the New England Churches, and which produced the 'Confession of Faith,' was doubtless composed of honest and worthy men and put forth a strenuous effort to accomplish the desired work. But though their labors were zealously backed by the acts and counsels of the General Court, they could not make a deep impression, but were 'like waters spilt on the ground.' The sun and the moon would not stand still at their bidding. The heavens and earth moved not, at least not deeply. A proclamation was issued by the Government, acknowledging the need of a speedy and thorough reformation and earnestly enjoining that the laws of the colony against vices, especially those prohibiting under pains and penalties, 'profane swearing, lying, unlawful gaming, idleness, Sabbath-breaking, drunkenness, cursing and blasphemy, be now vigorously and faithfully put to execution.'

The last attempt for a Synod in Massachusetts was made by the Convention of ministers at Boston, 1726. The Governor, Hon. Jeremiah Dummer concurred and the measure was about being carried into effect. In this crisis, his Excellency received, from the ministry in England, a reprimand for his neglect to seek instructions from the crown, in a case so uncommon and delicate, together with an injunction to arrest proceedings forthwith. The design of the contemplated Synod was to combine and concentrate the influences of Congregationalism against Episcopacy which was now taking up fresh and large recruits of the malcontents and others both in Massachusetts and Connecticut. The Episcopal party having the discernment to forestall the blow aimed at them, applied to the Bishop of London, through whom the British ministry being solicited, interfered, and the projected Synod never came into existence. S. F.

For the Register.

INSTALLATION AT NASHVILLE, N. H.

Rev. A. C. L. Arnold was installed at Nashville, on Wednesday, Oct. 25.

Dr. Brazer preached an able and striking discourse on the prevalent passion for new things, especially in regard to religion. The Installation prayer was offered by Rev. Mr. Peabody of Portsmouth. The Charge was given by Rev. Mr. Miles of Lowell, and the Address to the people, by Mr. Osgood, the former Pastor.

After the public services, the members of the Council with the ladies and gentlemen of the Society partook of a bountiful repast at the Temperance Hotel. Addresses were made by Rev. Messrs. Osgood, Arnold, Peabody, Miles, Thomas, Pratt, and by Hon. Messrs. Abbott and Atherton.

Rev. Mr. Pratt, the Baptist clergyman, by his presence and remarks, gave evidence of that liberal spirit, which is leading not a few of our Orthodox brethren to extend to us the hand of Christian charity, whilst they retain firmly the right, which they concede to others, of adhering to their own opinions of Christian doctrine. He agreed with Dr. Brazer's sermon. The occasion was in all respects most happy and encouraging.

Your readers may perhaps need to be told that the present town of Nashville is part of the old town of Nashua. On account of a difference growing out of discussions regarding the location of a town-house, the division took place, and the beautiful church formerly spoken of as in Nashua, is thus transferred, without change of place, to Nashville.

The Society promises well at present. The division of the town has been the only source of trouble, since the former pastor removed to Providence. It is seldom that we find the different members of a religious Society so fraternal as this people.

Mr. Arnold has an opportunity, by fidelity, perseverance and discretion, to make himself useful to his people and help on the cause of Christ.

May past experience and present encouragements combine to give him success. * *

TO THE EDITORS OF THE REGISTER:—On the 28th September, the mortal remains of H. F. H. were committed to the tomb, at the Worcester Cemetry with the funeral rite of the Episcopal Church; in communion with which she died on the 26th. During that part of the service, which was performed at the place of interment, (the receiving tomb beneath a natural grove of pines,) the coffin was borne on the arms of six young gentlemen who were among the number of her intimate associates. Soon afterwards the following lines appeared in the National Ægis, without introduction or (excepting the *) any designation: the internal evidence seems, however, conclusive that they were inspired by the circumstance above stated. Many friends of the deceased will undoubtedly be gratified by the opportunity of reading this simple and touching tribute in your pages.

'Oh had'st thou not a pleasant home on earth,
That, in the morning freshness of thy years,
Thus to the grave that thou should'st hasten forth,
Leaving our hearts in grief, our eyes in tears?

'Were there not friends who loved thy very name?
Sisters and brothers cherish'd in thy sight?
And parents—had not even they a claim
To bid thee yet awhile delay thy flight?

'Had'st thou not poetry, had'st thou not flowers,
And the sweet voice of song to charm thine ear?
Were there no memories of hallowed hours,
No loves, no hopes that might detain thee here?

'Or had these very things, which make our joy,
Waken'd dim longings for that better land,
Where higher aims the higher powers employ,
And broader sympathies the heart demand?

'Or had'st thou calls of angels in the air,
In winning accents, asking thee to die?
Waiting, so soon thy virgin soul to bear
Into the peaceful realms beyond the sky?

'When on our youthful arms thy weight was laid
The thoughts that stirred within us who shall tell?
We left thee there beneath the deep pine shade,
And, turning homeward, breathed a last farewell.

'Oh! could'st thou but be with us here once more,
With thy meek heart, kind words and earnest glance,
Joining us still, as thou wert wont before
In all our joy—our prayer, our song, our dance!

'Yet no! we cannot wish thee back again
From thy bright home, to earth and its sad woes;
To nights of sleeplessness and days of pain—
Oh no! sleep on, sleep on in thine unmoved repose.

NEW PUBLICATIONS.

The Monthly Miscellany of Religion and Letters. Vol. IX. No. 5, for November. Boston: Crosby & Co.

We always expect in this Monthly an agreeable and instructive variety of articles all bearing upon the highest interests of religion. We know that more editorial labor is spent upon it than upon some periodicals of twice its size. Such articles as that in the present number on the Council of Trent, written in a plain manner are very much needed by many readers who are anxious, but not able to inform themselves about these imporant eras and measures in ecclesiastical history. In looking over the back volumes of the Miscellany very many such articles will be found and they give a permanent value to a work, which is made sufficiently attractive each month by the freshness of its intelligence. The Miscellany, for the last two years, might almost be called an obituary record, so many of our clergymen have been taken from us, that almost every month we have been called to peruse a notice of their lives and labors. The late Henry Ware is thus commemorated in the number before us.

The American Almanac and Repository of Useful Knowledge, for the year 1844. Boston: D. H. Williams, 12mo. pp. 342.

This is the fifteenth volume of the series of publications bearing the name of the American Almanac, and containing now very much of the statistical information which constitutes the value of an annual Register. It is a book which many persons would hesitate to purchase, from the idea that as far as it was anything more than an Almanac, they would have no use for it, yet in the course of the year they would find themselves casting about for the information which is brought together only in this volume. An excellent map of the United States is given to show the passage of the Eclipse of Dec. 9, 1844. Professor Peirce has charge of the astronomical department, Mr. Charles Bowen is the Editor. The members of the Executive, and Legislative and Judicial bodies of the State and General Governments, our Foreign Relations and Agents, Commercial Statistics, Officers of the Army and Navy, Collectors and Postmasters, the Reigning Sovereigns of Europe, the Government of Great Britain, with a Foreign and Domestic Obituary of the last year, are the principal leading contents of the volume. The work is most ably sustained and well patronised. It should be found at least in every public office throughout the country, and persons who intend to travel abroad should never be without it.

AN AMERICAN TRACT FOR THE TIMES, being an humble but earnest plea in behalf of Common Sense, by a former member of the University of Cambridge. Boston: Wm. D. Ticknor & Co., 1843.

The announcement that this tract is written by a 'former member of the Univeristy of Cambridge,' does not afford much clue to its authorship. The general proposition from which the writer starts in his brief essay is thus put forth in the first paragraph.

'Every person of an observing and reflecting

turn will agree with me, that plain common sense is going out of fashion, and that there is fast coming into vogue a sort of transcendental sense, which leads men to despise the track to knowledge, wealth, or honor, which their fathers travelled, and to set at nought universal experience in their endeavors to know all there is to be known, to get all there is to be gotten, either of riches or reputation, without severe mental discipline, and without honest, cautious, straightforward effort.'

He dates Transcendentalism further back in the world's history and gives it an earlier origin than any writer we have met with, as appears in the following paragraph.

'To the system of mental training now in vogue must be attributed, *in a great measure*, that contemptible worshipping of the German mind, which is *so fashionable* now-a-days. It is this which *has* prepared so good a soil for that awkward, *disjointed*, heathenish system, known *commonly* by the name of Transcendentalism.

A friend of mine, who, though loving many things in German literature, exercises discrimination in his attachment, once told me, that Transcendentalism was nothing but the ghost of Plato, walking about in moonlight. As to the ghost and the moonshine, I agree with him perfectly; but I believe that its origin dates farther back than Plato. It is the oldest system of so called philosophy which the world knows. It was first preached in the garden of Eden.—Satan, who, in the form of a Serpent, beguiled the habitants of that holy place by assuring them, that although they should eat of the forbidden tree, and thus disobey the express injunction of the Creator, they should not die, but become as gods, knowing good and evil, was the first and the most sensible Transcendentalist, of whom there is any record. What he said to our first parents is essentially the same with what is proclaimed, though not so forcibly, by many at the present day. The doctrine is now promulgated, that human reason is the great standard of truth, and it is more than hinted, that we do foolishly to believe what we cannot fully comprehend. We are invited to approach the tree of knowledge of good and evil, and to partake of its fruit, nothing doubting that we shall derive much sustenance from it, that we shall thus be enabled to solve all mysteries, (though, it may be, by involving them in greater,) and that we shall be as gods, in our own eyes at least. *Any one may become a true Christ*, says the modern Transcendentalist. *Ye shall be as gods* was the language of the old one. The knowledge of which Satan spoke was essentially the same with what is called in these days 'Rationalism.'

There are some things connected with Transcendentalism, which are unquestionably true; but when it despoils Revelation of all that makes it a revelation, when it asserts that all the inspiration that can be conceived of is natural to depraved human nature; when it holds forth the impious declaration, that all men are in the highest sense Sons of God, when it connects itself with all that is radical and destructive in theory, and under the pretence of looking at everything in a rational manner, adopts the most unreasonable dogmas and the most fantastical notions—it shows the lineaments of the FATHER OF LIES, though transformed, in part, into an Angel of Light.'

He then closes his tract, and we can not but concur with him in the hope he expresses.

'Thus do I close this tract. Though I can hardly hope that anything here said will have great weight, I should yet be right glad that it had any, the least influence, in persuading a single person to look with a more discriminating eye upon the literature of the present day, with its ninepenny novels and countless magazines, and to seek instruction and enjoyment in the writings of those master-minds that have adorned our noble language, in the monuments of Grecian and Roman genius, and especially in that work of inspiration which in its simple majesty has, for ages, put to shame the sneers of the profane and the doubts of the pedantic.'

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A Sermon, occasioned by the death of the Rev. Henry Ware, Jr., D. D.; preached in Bulfinch street Church, Oct. 1, 1843. By Frederick T. Gray. Minister of that Church. Boston: 1843.

This Sermon has been our table two or three weeks, overlooked amid other matters. We ask pardon of the author for neglecting to notice it. It is the breathings of a fervent spirit full of affectionate reverence towards the person it commemorates, and of just conceptions of his character.

Mr. Gray thus describes Dr. Ware's faith as the source of his power as a preacher and a man.

'But it was Dr. Ware's faith, united to great simplicity and earnestness often, that gave him such power as a preacher. To strangers, his quiet manner seemed at first far from being attractive, but as they listened, his earnestness gained upon their attention. Soon his faith beamed forth so living and true, that they were ready to yield full assent to the great truths he uttered, and many were ready to say, as they listened, not only almost, but altogether 'thou persuadest me to be a Christian.' Dr. Ware's faith was not a belief in dogmas, or probabilities, but in facts; not the wild delusions of a heated fancy, but rational, sober, solemn conviction, which years of profound thought, the plain teachings of revelation, confirmed by the instinctive hopes and fears of his own heart, had made to him *reality*. It was the same sentiment which inspired and sustained the patriarchs and prophets under the old dispensation, which warmed and elevated the soul of Jesus, his apostles, the martyrs and saints in all succeeding time. Like them, he was persuaded of the existence of what is spiritual, unseen and future. He received, with implicit confidence, the declarations and promises of God. He had meditated much upon the sublime truths of revelation. Its gracious promises cheered and solaced him amidst the temptations and sorrows of this life; its glorious hopes animated him to more intense and unwearied efforts after holiness, and the propagation of Christian principles among men. He seemed to feel the full power, and to comprehend, in all its dimensions, the truth, that he was immortal; and he preached and spake as if he had weighed well those memorable words of the Savior, 'He that liveth and believeth in me shall never die.' They seemed to have taught him to form some fit estimate of the worth of the soul; they explained to him man's true nature, his sacred duties, his high destiny. And he uttered these truths with a solemnity, power, simplicity, and earnestness, that reached the heart and affected the life. When he preached, you felt that to his mind there was nothing strange or extravagant in the question, 'What is a man profited, if he should gain the whole world and lose his own soul?'

With this faithful minister, there was an assurance deeply felt that the divine promises will stand; and, with this assurance, he was ready to lend his assistance, and go forth and do, and encourage others in doing what they could, to advance the kingdom of God, and the righteousness thereof, in the hearts of men. Thus, an enlightened faith and benevolent spirit, united with calmness, perseverance, and humility, marked all his efforts and his life. Thus, constantly giving and receiving blessings, he passed on through life, loving and beloved, until, at last, worn down by unceasing labor and exertion in the cause of religion, peaceful and serene, with the cheering hope of a blessed immortality, resignation gently smoothing the way, he was gathered to his fathers, followed by the prayers and tears of all who knew this friend of virtue and religion, this friend of the best interests of man. Yes, as all that was mortal of him was laid in its last resting-place, I could not but think how many would remember him as their greatest earthly benefactor, having been the instrument of filling their souls with the glorious light, and enabling them to rejoice in the precious hopes and promises of the gospel of Christ. Others, also, will remember him as the friend of the poor, the patron of neglected merit, the guardian of the widow and orphan, the unwearied and disinterested benefactor of all within the sphere of his influence.'

THE LATE REV. PROFESSOR WARE.

In his relations to the University, and as a teacher in our school of the Prophets, they who were the objects of his instructions, and they who were his fellow-laborers in that chosen work, the witnesses of his fidelity and zeal, are better qualified to bear testimony than am I: The successive generations of those, who were taught by his meek wisdom, and have gone from those hallowed scenes of their preparation with the rich blessing of his friendship and prayers, will remember gratefully how they have received, how they did reap of the fruit of his lips, and were allured to holiness by the sanctity of his life.

If amidst varied and burdensome duties, in part from the habits of his mind, and yet more from the pressure,—but too frequent,—of bodily infirmity, there was sometimes less exactness or fulness in his instructions, than might have been sought, there was still that which is better than all method or the most exact philosophy,—the true spirit of wisdom, the best results of learning, even of the wisdom that cometh from above, an unaffected piety and hearty charity, a pure and holy zeal. Such was the confidence he inspired in the integrity of his heart, in the sincerity of his friendship, and in the devotedness of his spirit, that, I believe, no student ever departed from his care, without a sentiment of veneration and even of filial love.

In truth, it was the peculiar felicity of our friend adequately to be appreciated only by those, whose vocation involves continual public efforts, that if, on any single or peculiar occasion, he might seem to fail, as others fail, of his accustomed excellence, or of the high standard, that alone could satisfy himself, he never failed of respectful, I had almost said, a reverent attention, or, of what to his disinterested view was far more to be valued, an useful impression. Men waited for his words, and knowing the purity of the spirit that breathed them, they suffered no one of them to fall to the ground. The gift of his instructions might not at all times be alike costly, but it was offered from a holy altar, and 'the altar sanctified the gift.'

In intimate connexion with this, let me speak of the simplicity of his character, rejecting all artifice, impatient of the slightest affectation or pretence, combined with manners plain and unobtrusive; and by those who knew not the inward warmth of his affections, liable to be mistaken for coldness, or for inattention to the courtisies of polished life. He could not be regarded as eminently social. Though his affections were kind and he loved his friends, he could live and act alone. His chosen employments and satisfactions were in his study, or within his domestic circle. But in the singleness of his character and absolute truthfulness, that would never express more than was felt, was the essential element of his power.

In this, as in some other traits, we recognize a near resemblance between him and our other lamented brother, to whom Dr. Ware was allied in intimate friendship, and whom within so brief an interval he followed to the tomb. There was indeed some remarkable correspondence, not less in the trials of their lot, than in the graces of their character. Who, that knew him, could fail to recognize in the lamented Greenwood the same simplicity and godly sincerity; the same integrity of heart and conduct; the same reverence of God and the great things of God's law; the same love of his calling, and quiet and efficient devotion to its duties? And who, too, that knew them both, could but lament, that spirits touched to such issues were lodged in such feeble frames? Brothers they were in faith and in one hope of their calling. Brothers, also, they were in the trial of infirmity. The strength of each it pleased God to weaken in his way. Each was called, even at a youthful age, but amidst threatening disease, to resign the charge of a cherished flock. Each was compelled to seek among strangers, whom they quickly changed to friends, and in distant climes, where God himself made for them an home, the strength that failed them in their native land. To each were months and even years of sickness appointed; and now at their meridian age, and within the interval of a few weeks, do they both lie down together in the 'caverned earth.' 'Lovely were they and pleasant in their lives: and in death they were not divided.' [Christian Examiner.

MESSRS. EDITORS.—I observed, in your last paper, East Cambridge numbered among the *vacant* Parishes. As I have not left the charge of that Parish please to rectify your mistake in your next. H. LAMBERT.

We should have said East and West Bridgewater.—EDS.

☞ In reference to the Letter of John Rogers, on our first page, we should add, Mr. Stebbins' hint in a Note in his Appendix, that history will not vouch for its authenticity or genuineness.

THE DECLINE OF LIFE. There is an even tide in human life—a season when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snows. It is the season of life to which autumn is most analogous, and which it becomes, and much would it profit you, my elder reader, to mark the instruction which it brings. The spring and summer of our days are gone, and with them not only the joys they knew, but many of the friends who gave them. You have entered upon the autumn of your being, and whatever may have been the profusion of your spring or the warm temperament of your summer, there is yet a season of stillness and solitude which the beneficence of Heaven affords you, in which you may meditate upon the past, and prepare yourself for the mighty change which you may soon undergo.

FARMER AND ARTIST. 'Of what use are all your studying and your books,' said an honest farmer to an ingenious artist. 'They don't make the corn grow, nor produce vegetables for market. My Sam does more good with his plough in one month, than you can do with your books and papers in one year.'

'What plough does your son use?' said the artist quietly.

'Why, he uses ———'s plough to be sure. He can do nothing with any other. By using this plough, we save half the labor, and raise three times as much as we did with the old wooden concern.'

The artist turned over one of his sheets, and showed the farmer the drawing of his much praised plough, saying with a smile, 'I am the inventor of your favorite plough, and my name is ———.'

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house and make it his home as long as he liked. [London paper.

ST DOMINGO. Dates to the 14th are received. The country remains very unsettled. The inhabitants of Jeremie were fearful of inroads from the mountains. So great was their alarm on the 10th, that men, women and children turned out almost *en masse* and threw up breastworks with barrels of sand, &c. Nothing serious however had occurred up to the 14th, but the place is under martial law.

The Phare d'Alexandrie of the 25th September, states that 'the American envoy at the court of the Celestial Empire, the Hon. Caleb Cushing, arrived in that city on the 17th September, in the Oriental steamer. He had an audience of the Viceroy, and left on the same day for Suez, whence he will proceed to Bombay in the monthly steamer.'

MEXICO. The intelligence of a difference between the representatives of the English government of Mexico is fully confirmed. It is also rumored that an angry correspondence has taken place between our minister and the Mexican government, on the subject of the annexation of Texas to this Union.

LEHIGH COAL TRADE. The whole quantity of coal shipped on the Lehigh canal this season, to the 28th of October, was 211,526 tons. Of lumber there were also shipped nearly twenty-three millions of feet.

THE APOSTLES' CREED IN 1121. The following rare and curious morsel is copied from an English paper. Among other uses it will serve to give an idea of our language in the days of Henry II. in the middle of the twelfth century.

"*The apostles' creed.*" Published in 1151, by order of King Henry II., to be subscribed by the Irish.

"I believe in God Fadiar Almighty Eppiper of Heeven and Earth, and in Ihesus Christ his oneleihi sun ure Lorved, it ivange thurch the Holy Ghost, bore of Mary Maiden, tholde pine under Ponce Pilat, pitcht on rode Tree, dead and is buried, liecth into Hell, the tridda day from death arose, steich in to Heeven, sit on his Fadir right hond God Almighty the quick and the dede. I believe in the Holy Ghost, all holy chirche, mone of alle Hailven, forgivenis of Sine, Fleiss uprising, Liff with-aaten end. Amen." [Vermont Chronicle.

DISTRESSING OCCURRENCE. Among our obituary notices to-day, we record the death of Miss Isabel R. Keats. On Saturday night she sat with the other members of the highly respectable family, of which she was an ornament, until about 10 o'clock, conversing with her accustomed gaiety. At that hour the family retired, but she, after going to her room, returned to the parlor to procure something to allay a toothache. Shortly afterward a loud report and a scream were heard, and the family on rushing into the room found her weltering in her blood upon the floor, and a gun, which had stood in the room, lying near her. The discharge had lacerated her breast and neck dreadfully. The first impression was that the poor girl had committed suicide, and her half-frantic mother exclaimed, "Oh Isabel! what made you do it?" She replied: "I did not mean to kill myself." The best medical skill was instantly called in, but she died at an early hour in the morning. Her repeated and earnest asseverations can leave no doubt that the fatal occurrence was entirely accidental. She was a niece of John Keats, the young English poet, who was the friend and the peer of Coleridge and Shelley, and in her features she was remarkably like him. She was a girl of genius, and her heart was the home of all the high and pure and beautiful affections. [Louisville Journal, Oct. 30.

HOW THE DIAMOND CUTS GLASS. The parts of glass to which the diamond is applied are forced asunder, as by a wedge, to a most minute distance, without being removed, so that a superficial and continuous crack is made from one end of the intended cut to the other. After this, any small force applied to one extremity is sufficient to extend the crack through the whole substance, and across the glass; for, since the strain at each instant in the progress of the crack is confined nearly to a mathematical point at the bottom of the fissure, the effort necessary for carrying it through is proportionally small. The cut caused by the mere passage of the diamond need not penetrate so much as the two hundreth part of an inch. Other mineral bodies, recently ground into the same form, are also capable of cutting glass; but they cannot long retain that power from want of the requisite hardness.

BUTTONS. Some idea can be formed, says the Northampton Courier, of the amount of buttons made at J. & H. Hayden's establishment, for Hon. S. Williston of Northampton, from the fact, that a teamster of this town, a few days since, took three tons of buttons to Hartford for him, to supply orders; and that he now has orders for twenty tons more.

COUGHING. A correspondent of the London Medical Gazette states, that to close the nostrils with the thumb and finger during respiration, leaving them free during inhalation, will relieve a fit of coughing in a short time.

SOUTH AMERICA. Valparaiso dates to July 18th, Lima to the 8th August, and Carthagena to the 17th September have been received.

Bolivia had threatened Peru with war. In Lima a formal declaration was daily expected. The ports of Iquique, Colija and Atica were blockaded to prevent the introduction of ammunition into Bolivia. An American, named Handy, was at Lima exhibiting wild beasts.

Upwards of 4000 persons have died in Guayaquil within a year, of yellow fever.

Commodore Dallas had arrived at Callao, via Panama, and had sailed on board of the U. S. ship Erie in search of Commodore Jones, who had left some time ago for the Sandwich Islands.

The governor of Panama is employing the soldiers in making a good wagon road across the isthmus.

The U. S. ship Relief was at Callao on the 11th; officers and crew all well. The Erie, with Commodore Dallas, had sailed for the Sandwich Islands, 7th August. The U. S. schooner Shark had sailed for Valparaiso.

MILK IN ENGLAND. It is stated in the Liverpool Mercury that milk is an article of food almost unknown in England. Often do we hear, says the editor of the Mercury, of people being reduced to their "cake and milk," but, unfortunately, we never see the working classes elevated so high. Milk is dearer than good ale, with all the labor and taxation belonging to it. This is one of the scandalous effects of the corn laws encouraging the growth of grain crops instead of grass, cows, milk, poultry, and eggs; indeed, poultry, is almost unknown to the middle classes as milk is to the humbler, and from the same wicked cause.

CANADA. It seems that Montreal is to be the seat of government. In the assembly, Nov. 3, out of the 42 members for Lower Canada, 37 recorded their votes in favor of Montreal; and out of the 40 members present for Upper Canada, only 22 voted for Kingston, 18 voting for Montreal, making a total of 55 to 22.

TEMPERANCE MEETINGS AT THE ODEON. Mr. Gough lectured to crowded houses at the Odeon, Sunday and Monday evenings. At an early hour the house was filled to overflowing.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE BRITANNIA.

This steam vessel arrived at the Cunard wharf on Saturday night, having left Liverpool on the 19th ult., and being a little over 16 days on her passage, with head winds most of the way. She brought a large number of passengers, 93 we believe.

Mr. O'Connell has been arrested and there was much excitement in consequence.

The British have concluded a treaty with the Chinese very favorable to themselves.

Trade had greatly improved and there had been gradual improvement in the manufacturing districts.

The Mark Lane Express (London, Oct. 16th,) speaking of wheat says:—

In proportion as thrashing is proceeded with, so do the reports of deficiency in the yield increase, and it can no longer be doubted that the crop of 1843 will prove greatly below that of the preceding year both in quantity and quality; it is therefore fair to infer that the depression under which the trade at present labors will prove only temporary, and that the value of the article will tend upwards during the winter months.

QUEEN VICTORIA and Prince Albert have been ramb ing about Windsor Castle and got wet in a shower. They were expected to visit the University at Cambridge on the 25th.

LONDON ELECTION FOR MAYOR. The candidates are Mr. Thomas Baring, who is related to Lord Ashburton, and Mr. Pattison. The former is a monopolist, the latter a free trader. The anti-corn-law league have thrown themselves heart and soul into this contest, and they are sanguine of carrying their man. The result of this election will have an important influence on the future commercial policy of the ministry.

VESSELS LOADING AT LIVERPOOL. There are now loading at Liverpool, for foreign ports, considerably more than 200 vessels. Of these, 27 are intended to sail for the East Indies, 6 for China, 3 for Australia, 7 for Africa, 45 for the West Indies, 36 for the United States, 11 for South America, 9 for the Brazils, 33 for the Mediterranean, and 33 for various places on the continent of Europe. It is worthy of remark, whilst only 300 sail of vessels entered the port of Liverpool during the whole year of 1732, in little more than a century from that period nearly that number may be seen loading at one time.

COMMERCIAL. The revival of trade continues the theme of general congratulation The cotton market is more active than it has been for years.—Indeed, during the past week a greater amount of cotton has been sold than in any one week since 1825. The sales amounted to 91,580 bags, of which upwards of 40,000 have been taken on speculation. Prices have advanced from a farthing to three-eights on the previous week's quotations. On most descriptions an improvement of a farthing a pound has been realized. The market on Saturday closed rather quieter, but without any symptoms of going back.

The cotton market has been seriously affected by the news which came to hand by the Caledonia.—Last week, as we have stated, the market was unusually active, but in the beginning of the present week it showed symptoms of receding.

ARREST OF O'CONNELL AND EIGHT OTHERS. Mr. O'Connell and his son John were arrested on Saturday, Oct. 14, on charges of "conspiracy and other misdemeanors," and held to bail. Mr. O'Connell entered into recognizances, himself in £1000 and two sureties in £500 each to answer to the charges on the first day of the term. The announcement of the fact created very great excitement, and O'Connell immediately issued an address to the People of Ireland, conjuring them to observe the strictest and most perfect tranquility, counselling them not to break the peace, nor violate the law nor be guilty of any tumult or disturbance, and promising them, if they would follow his advice that the time was not far distant when "our revered Sovereign will open the Irish Parliament on College Green." Several other prominent repealers were also held to bail, and it appears that the arrests are to have a very wide scope, including several editors of journals, and gentlemen connected with the Repeal associations. On the 16th, O'Connell attended the weekly meeting of the Dublin Repeal Association, where he was received with immense cheering and made some remarks respecting the proceedings against him, &c., concluding by proposing an Address to the People to impress upon them the necessity of keeping the peace and being subservient to the laws. Tremendous meetings of the Repeal Associations were the consequence of the arrests, and resolutions were passed by most of them, under O'Connell's advice, not to take violent measures. No popular outbreak had therefore ensued. The papers are divided in opinion as to the probable result of the Government measures.

Previous to the arrests, the Lord Lieutenant and Council of Ireland had issued a Proclamation for the suppression of the great meeting of Repealers at Clontarf. This was intended as the last and grandest demonstration of the people, and was to have been holden on Sunday the 8th. The Government proclamation forbidding it was not issued until late on Saturday afternoon—of course too late to come to the knowledge of those who were proceeding thither from a distance—and on this account the Government is severely censured as actually wishing to court a collision with the people. Fortunately bloodshed was avoided by O'Connell's measures. All the available military force of the country was in or near Dublin—the men were provided with sixty rounds of cartridge and 24 hours provisions—a park of artillery was on the field of Clontarf—and if O'Connell had not by a timely counter proclamation, prevented the people from assembling, the consequences would have been lamentable. But so great is his popularity, so boundless his influence, that *his* proclamation was attended to, and the people dispersed without disturbance, although the road for three or four miles was densely thronged.

O'Connell is charged with conspiracy for the purpose of compelling her Majesty, by demonstrations of physical force, to change her measures and the laws of her realm; also with the utterance of seditious and inflammatory language, calculated to bring into contempt the government and constitution of the country, and produce dissatisfaction in the army; and further, with raising money to procure a change in the laws and constitution of the realm.

The immediate cause of the arrest was the announciation of the great repeal meeting proposed to be held at Clontarf.

The Lord Lieutenant of Ireland, Lord De Grey, accompanied by his private secretary and the Lord Chancellor of Ireland, unexpectedly arrived in Dublin on Friday, Oct. 6. In the course of the same day the Lord Lieutenant, Lord Elliot, the Lord Chancellor, the Attorney General, and Solicitor General, were in consultation for some hours, and early next morning the privy council assembled, and sat in deliberation until half-past one. At half-past three a PROCLAMATION was issued with the advice of her Majesty and Council, forbidding the meeting at Clontarf and forewarning all persons whatsoever, not to attend it.

As soon as the issue of this proclamation was known, Mr. O'Connell called a special meeting of the Repeal Association; which was numerously attended. Mr. O'Connell was loudly cheered. A COUNTER PROCLAMATION was adopted by the meeting the conclusion of which is:—

"We, therefore, the committee of the Loyal National Repeal Association, do most earnestly request and entreat, that all well-disposed persons will, immediately on receiving this intimation, repair to their own dwellings, and not place themselves in peril of any collision or of receiving any ill treatment whatsoever.

"And we do further inform such persons, that without yielding anything to the unfounded allegations in said alleged proclamation, we deem it prudent and wise, and above all things humane, to declare the said meeting is abondoned and is not to be held Signed, by order,

DANIEL O'CONNELL.

Saturday, 7th Oct. 3 1-2 p. m. 1843."

After Mr. O'Connell had been arrested on the next Friday and had given bail, he published this letter:—

"TO THE PEOPLE OF IRELAND.

Merrion square, 14th October, 1843.

Beloved Fellow-Countrymen:—I announce to you that which you will hear from other quarters—namely that I have given this day bail to answer to a charge of 'conspiracy and other misdemeanors,' the first day of next term. I make this announcement, in order to conjure the people, one and all, to observe the strictest and most perfect tranquility. Any attempt to disturb the public peace may be most disastrous—certainly would be criminal and mischievous.

Attend, then, beloved countrymen to me.

Be not tempted by anybody to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slightest crime against order or the public peace may ruin our beautiful, and otherwise, triumphant cause.

If you will, during this crisis, follow my advice, and act as I entreat you to do, patiently, quietly, and legally, I think I can pledge myself to you that the period is not distant when our revered Sovereign will open the Irish Parliament in College-Green.

Every attempt of our enemies to disturb the progress of the repeal hitherto has had a direct contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.

Be tranquil then, and we shall be triumphant! I have the honor to be your ever faithful servant,

DANIEL O'CONNELL."

The prosecutions will take place next term—the beginning of the ensuing month—unless Mr. O'Connell desires to traverse, which it is said he can do, if he likes, as twenty-one days ought to have elapsed between the time when he was called upon to give bail and the day of trial, if the "powers that be" wished to prevent him from availing himself of that privilege. Should he do so, the trial will be thrown far into the next session of parliament, by which time it will be seen what the intentions of government are respecting the present crisis in Ireland.

IN WALES the Proclamation from the throne has not quelled the disturbances, but a better feeling continues to manifest itself among the farmers. This is chiefly owing to the concessions made by the trustees of tolls and the lay impropriators of tithes, as well as to the altered tone and manner adopted towards the people by the magistrates.

FRANCE.—There is no news of political importance. Bread is increasing in price every fifteen days. A multitude of operatives are destitute of employment. The deposits withdrawn from the savings' banks exceed the receipts by 100,000 francs a week. The sales by authority of justice, protests, executions, bankruptcies, deposits with pawnbrokers, closing of shops, children abandoned to the care of the foundling hospitals, and the admission of sick to the hospitals, are increasing every day. The government, however, are expending 300,000,000 francs to surround Paris with bastiles.

SPAIN.—Madrid remains tranquil, but Cadiz and Seville were under the operation of martial law, fresh arrests continued to be made daily, all the troops were constantly under arms, day and night, and numerous patrols went through the leading streets, dispersing the smallest group.

ITALY.—Private letters from Bologna and from Rome itself agree in announcing that the troubles in the states of the Church are far from being at an end. The conspiracy, in the first instance extended, was discovered without being crushed; and so many respectable citizens were compromised that the number who fled have become, after the fashion of Italy five hundred years ago, real *banditti*. Failing at Bologna, they made attempts at Revanna, at Imola, at Ancona; and, though defeated by the Roman Police, they are still able to keep the mountains, infest the roads, and defy the troops of his Holiness to capture or suppress them.

GREECE.—Letters from Athens, of the 19th September, say that the revolution had not disturbed the tranquility of the country. Other accounts state the troubles in Greece are not ended and that King Otho may be obliged to abdicate.

THE CHINESE TREATY AND TARIFF. The Oriental, Steamer, arrived at Malta on the 1st instant, without, we regret to say, the Indian mail, which had not reached Alexandria when she left.—She brings Lt. Col. Malcolm, secretary of legation, the bearer of the treaty between this country and the Emperor of China, the ratifications of which were exchanged on the 23d of June, on the Island of Hong Kong. A new tariff had been settled, and would go into operation on the 27th of last July, from which date the ports of Canton, Amoy, Ningpo, Shanghai, and Fuchow-foo, would be open to British vessels and the monopoly of the Hong merchants and Consoo charges would cease.

English papers say:—

In the first place, the reduction in the shipping charges are very large and important. Prior to the operation of the new tariff, there were several duties levied under different names, upon European vessels entering the port of Canton. Among these the largest and most burthensome, usually called "the present," was the same (upwards of 2,300 dollars) upon every vessel, large or small; and the entire charges upon a vessel of five or six hundred tons was 4,000 dollars, or nearly £1,000 sterling. All these separate charges are abolished by the new regulations, and one uniform tonnage duty, amounting to about 3s 4d per ton is substituted for them; the result of which is, that a vessel of 600 tons, instead of being taxed £1,000 in port charges will be required to pay only about one-tenth of that amount. * * * * * * * *

These important reductions in duties on imported goods coupled with the extension of the trade to the ports situated in the most fertile and productive provinces, instead of being confined to a single corner of the empire, will, no doubt, greatly increase the commercial intercourse with China, and lead eventually to a large export to that country of the principal fabrics of English manufacture.

This arrival brings accounts of the result of some of those American shipments to China, which caused so much sensation in this country a few months ago. Although but a moderate portion of the "domestics" which were shipped had arrived in China, they were selling at very low prices. Cloth which had cost 9s. 9d. to 10s. sterling in the United States, had been sold at two dollars fifty cents; and, just before the departure of the steamer, two dollars thirty cents at which latter price there would be an entire loss of the interest and charges. One cargo of American cotton, consisting of 2,800 bales, had also arrived, and had been offered for sale at Canton, but did not appear to suit the market at all; the Chinese manufacturers not approving of the staple, and part of it had been sold at about 3d per pound; a price certainly not calculated to encourage further shipments. The price of cotton was, however, altogether much depressed at Canton, and the unfavorable accounts from thence are likely to cause considerable shipments from Bombay.

The export of tea to England for the year amounted to 47 1-2 millions of pounds, of which 2 1-2 millions had been lost at sea; and with the usual allowance for reduction of weight, the supply for this country will be about 44 millions of pounds, which very slightly exceeds the annual demand for consumption and export.

Sir Robert Peel has given £4000 to the church building fund.

Baron de Rottenburg has arrived in England from New York, in consequence of the reports concerning Lady Pagot, the baron's sister.

The Rev. R. Waldo Sibthrop, who lately joined the Roman Catholics, has returned to the church of England.

Mr. Henson and his flying machine seem to be forgotten, but a person named Liegberger has been exhibiting the model of a machine for the same purpose, and is about to construct one of larger dimensions.

The Rev. Dr. Pusey has returned to Oxford, with his health quite restored.

Mr. Webster's Speech at Rochester is highly spoken of in the English papers, and his remarks on Repudiation universally commended.

Dr. Collyer was lecturing on Mesmerism at Liverpool.

A grand aristocratic wedding is expected to take place shortly—the young Duke de Chevreuse, the only son of the Duke de Lynes, and heir of one of the greatest fortunes in France, is about to be united to Mademoiselle de Contades, daughter of the Viscomte de Contades.

Winter is stated to have commenced in Great Britian on the 17th of October, with unusual severity.

☞ Cotton has risen from 1-4 to 3-8d per lb. over the last prices, and in the week ending Oct. 17th. the sales were greater than in any week since 1825; the quantity taken was 91,280 bales—of which 40,000 were by speculators.

LIVERPOOL COTTON MARKET. Oct. 19. Our market is firm, and prices are fully 1-4 per lb. higher; there is not, however, much demand at present. In the sales of the last week, were included 250 American, in bond, good fair to good at 4 7-8d to 5 1-4d.

HAVRE MARKET. Oct. 8. Our Cotton sales were very animated the whole of the day, during which 5752 bales were disposed of at an advance of 1 to 2 centimes on very ordinary and low qualities. Unrefined Sugar, on account of rather unfavorable advices from Paris, remained calm.

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church; the first of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf n11

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, contributed by the teachers and children of Rev Mr Richardson's Society, Hingham, to constitute James S. Lewis, Esq., Superintendent of the Sunday School, a Life Member of the Society. n11

☞ THE WORCESTER ASSOCIATION will meet in Worcester on TUESDAY, 14th inst., at 5 o'clk. P. M. A. HILL, Scribe. n11

☞ UNION PASTORAL ASSOCIATION. The next regular meeting will be in New Bedford, at the house of Rev Ephraim Peabody, on TUESDAY, Nov. 14, at 11 o'clock. SAMUEL OSGOOD, Sec'y. n4

MARRIAGES.

In this city, Dr John C. Warren to Anne, daughter of the late Lt Gov Winthrop.

Nov 5, Joseph W. Sawyer, Esq. to Miss Hannah Dunham; Mr James M. Forest to Miss Eliza M. Huntress.

5th, Mr Hiram P. Davis to Miss Mary Ann Lawler.

In Dorchester, Nov 7, by Rev Mr Hall, Mr S. D. Whitney of Milton, to Miss Adeline Dutton, daughter of Enoch Train, Esq., merchant of this city.

In Milton, Mr T. M. Hutchinson of Boston, to Miss Susan A., daughter of Walter Cornell, Esq.

In Bedford, Mr Silas F. Wild of Medford, to Miss Lucy D. daughter of Capt John Smith of B.

In North Bridgewater, on Sunday morning last, Seth Sumner, Esq. to Miss Margaret, daughter of Capt Luke Packard, all of N. B.

In Newburyport, Elbridge Dole, Esq. of Bangor, Me, to Miss Martha Perkins of N.

In Northboro', by Rev Charles Packard, Mr Alfred Thomas of Hamilton, Ohio, to Mary E., daughter of Nathaniel Fisher, Esq of N.

In Provincetown, 5th inst. Rev Wm H. Ryder of Concord, NH., to Miss Caroline F. Adams.

In Albany, Nov 3, Mr Wm Lilley to Miss Harriet Huntley of Lowell, Mass.

In New York, 30th ult, Mr Nathaniel Ross, of Portland, Me, to Miss Martha Johnson of N. Y.; 2d inst, Mr Leonard W. Tobey, of New Bedford, to Miss Jane Ann, daughter of Jas B. Oakley, Esq of NY.

In Baltimore, Oct 31, James Young, Esq. of N. Orleans, formerly of this city, to Miss Cecelia Clifton of Baltimore.

In Cedar Grove, Fishkill Landing, N. Y., Oct 10, Chistopher Pearse Cranch, son of Judge Cranch of Washington, to Elizabeth, daughter of J. P. Dewindt, Esq.

DEATHS.

In this city, Nov 5, Joseph Jenkins, Jr. Esq. 35.

Nov 3d, widow Abigail Smith, formerly of Kennebunk, 80.

Nov 6th, Mary Stevens Pratt, youngest child of Jno and Mary Pratt, 2½.

In Roxbury, Nov 4, Mrs Susan, wife of Nahum Ward, 32.

In Medford, Henry Freeman, youngest son of J. T. Foster, 17 mos.

In Quincy, Mrs Caroline, wife of Mr Wm P. Peakes, and daughter of the late Mr Ichabod Holbrook of Randolph, Mass, 33.

In Dorchester, Oliver Hall, Jr, 8½ years, son of Oliver and Eunice Hall.

In Hingham, on Wednesday morning, Mrs Sarah Jenkis, 73.

In Newton, Oct 28, Christiana, daughter of Mr Samuel Lewis of Plymouth, 20

In Weymouth, Nov 5, suddenly, Betsey, wife of Dea Abiel White, 69.

In South Weymouth, Mrs Lavina Burrell, widow of the late Reuben Burrell, 48; Capt Cornelius Tirrell, 47; Henry, son of John Reed, Esq. 11—all of typhus fever.

In Methuen, Nov 4, Mr Philip Maguire, of Camden, Me, about 24.

In Plympton, Oct 29, Mr Molly, widow of the late Wm Gray, formerly of New York, 88.

In Brattleboro', Vt. Nov 1, widow Rachel Field, consort of the late Levi Field, Esq of Wilmington, Vt. 66, formerly of Northampton, Mass.

In Baltimore, on Sunday morning, Oct 29th, in the 24th year of her age, Mary Middleton, Hobby, daughter of Wm E. Mayhew, Esq., and wife of Henry L. Livermore.

FENELON—On the Knowledge and Love of God; and on the Exercises of Piety and Devotion.—From the French of Fenelon. Just published by CLARENDON HARRIS, Worcester. n11

NEW VOLUME. *Lowell Offering*, written, edited and published by the Female Operatives employed in the Mills—No 1, of the fourth vol, for November—price $1 a year. Just received by WM. CROSBY & CO., 118 Washington st. n11

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

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POETRY.

[For the Register.]

THOUGHTS IN AUTUMN.

The air is laden with the mixed perfume
Of withered leaves and fast-decaying flowers!
We hailed with joy the Spring's advancing bloom,
Welcomed its genial breath and gentle showers!

It seems but yesterday so swiftly flew
The summer days upon the wing of time!
We felt the parching sun, the copious dew
And shared the products of our favored clime!

It seems but yesterday—though memory pours
A mournful dirge o'er many treasures fled!
The young and beautiful like blighted flowers
Are numbered with the early lost—the dead!

A gentle bride who hailed the coming Spring
With buoyant step and song and eye of light,
Faded in early Autumn. Let the string
Of deepest sadness wail her sudden flight!

How beautiful the spirit that shone through
The fair, frail tenement—that shed its rays
Of peace and gladness o'er the favored few,
Who counted most upon her length of days!

How softly from her silver accents fell
The winning words of wisdom, and we knew
Such thoughts within her spirit's depths to dwell,
As angels nurture with celestial dew!

Nor loveliest 'mid the beautiful and gay,
Though there the cynosure of watchful eyes,
But sweetly moving in life's shaded way,
She shed serenest light on clouded skies!

We saw her die, while gathered round her bed
A tearful band broke forth in holy song!
'Though through the valley of the tomb I tread,
My Savior comforts me and I am strong!'

And thus in solemn strain we bade farewell
To one so loved and honored, and the soul
Drank at its parting from the full, rich swell
Of melody that burst from grief's control!

And now she sleeps like other withered flowers
Which Autumn gathered to its chilling breast!
She will awake with renovated powers,
And we shall greet her in the land of rest!

Till then, farewell, sweet spirit! We shall miss
Thy gladdening presence through succeeding days!
Plead for the mourners in a world like this,—
And soothe them with thy new-learned hymn of praise!

H. J. W.

Boston, Mass.

[For the Register.]

SABBATH EVENING MEDITATIONS.

Now at this quiet peaceful Sabbath hour,
When ev'ry worldly care is hushed to rest,
And passion's billows all so calmly sleep,
In the soft moonli ht of an humble trust,
My Father, help me to review the past,
With a right spirit and discerning eye,
And for my future life draw lessons thence,
To aid and guide me in my onward way.
How do its changing scenes before me glide,
Its light and shade its sorrows and its joy!
So strangely mingled, with such varying hues,
The human sense scarce each from each discerns,
But unto him who climbs with steadfast heart,
The rugged steep that leads to Virtue'sheights;
As rising o'er the mists his sight that dimm'd,
He backward casts a glance, at every step.
Softer the landscape grows, and mighty griefs
That seemed almost to bar out life and hope,
Diminish in the distance, till they form
Dividing lines between those verdant spots,
That only brighter grow by Mem'ry's power;
A blessed foretaste of that future joy,
No eye hath ever seen, nor ear hath heard,
Nor man's heart imaged in its wildest dreams.
Thy guiding hand thus far hath led me on,
Through many a scene of trial and of joy,
And though thy messengers of good at times,
Came with a shade of sternness on their brows,
And I have dreamed their biddings harsh, severe,
Yet my own conscious heart at length hath own'd them just,
And they have ever, ere from this dark earth
They winged them to their native heaven back,
Worn their own angel smile of peace and love.
Grant that the chances of this changing life,
May only teach this restless soul of mine,
To look beyond the storms that gather here.
And by thy light and ceaseless goodness led,
By earthly sympathy and kindness cheered,
To know its own immortal destiny,
Its glorious hopes beyond the grave that lie.

October 15, 1843.

MISCELLANEOUS.

For the Register.

THE ISLE OF FRANCE.

[Translated from the French of Alexander Dumas.]

FIRST CHAPTER OF "GEORGE."

Have you not sometimes during one of those long sad and cold evenings in winter, when, alone with your thoughts, you have heard the wind whistle along your corridors, and the rain beat against your windows; have you not sometimes, I say, taking a disgust for our dull climate, our damp and muddy Paris, dreamed of some enchanted oasis, carpeted with verdure and filled with freshness, where you might, whatever the season of the year, by the side of a stream of gushing water, at the foot of a palm tree, or under the shade of sweet flowers, calmly sink to rest with a sensation of languor and delight!

Well! this paradise of your dream exists; this Eden that you have so ardently desired awaits you; this rivulet that shall soothe your soft slumbers, falls in cascades and dances in bright drops; the palm tree that shall shelter your rest, throws out its long leaves to the sea breeze like the plumes on the crest of a giant. The rose trees covered with their variegated flowers offer you their perfumed shade. Follow me—come.

Come to Brest, that warrior sister of commercial Marseilles, that armed sentinel watching over the ocean, and there among the hundred vessels sheltered in her port, let us choose one of those straight sheered and clipper brigs, with long masts and tapering spars, such as the poetic romancer of the seas, the rival of Walter Scott, has given to his hardy corsairs. It is now September, the most favorable month for long voyages. Step on board the vessel, to which we will confide our common destiny, let us leave summer behind us and sail onward to meet spring again. Adieu Brest, farewell Nantes, farewell Bayonne, adieu France!

Do you see on our right this giant, rising twelve thousand feet in height, whose granite head loses itself in the clouds, above which it seems suspended, and which appears across the transparent water to be rooted in the abyss? It is the peak of Teneriffe, it is the ancient Nivaria, it is the rendezvous of the ocean eagles, you see them hovering around their aeries, they appear scarcely as large as doves. Let us pass on, this is not the end of our course, this is but the flower bed of Spain, and I have promised you the garden of the world.

Do you see on our left, that naked and barren rock, incessantly burned by the tropical sun? It is the rock where for six years was enchained the modern Prometheus; it is the pedestal on which England has herself raised the statue of her own shame; it is the pendant to the funeral pile of Jean d'Arc and the scaffold of Mary Stuart; it is the political Golgotha, which for eighteen years has been the pious rendezvous of all our ships; but it is not there that I would lead you. Let us pass on—it is nothing to us now; the regicide St. Helena is bereft of the relics of her martyr.

We have reached the stormy cape; do you see this mountain jutting out through the fog? it is the same giant Adamartor that appeared to the author of the Lusiade. We are passing along the extremity of the earth; this point that stretches out towards us is the prow of the world. See how the ocean breaks furiously, yet powerlessly against it; that vessel fears not the tempest, she is bound for the haven of eternity and God himself is her pilot. Let us pass on; for beyond these green mountains we shall find barren lands and deserts parched by the sun. Let us pass on; I have promised you fresh waters, fruits forever ripe and ever blooming flowers.

Hail to the Indian ocean, whither the west wind drives us; hail to the theatre of the thousand and one nights; we are approaching the end of our voyage. Here is the melancholy Bourbon consuming itself with its ever burning volcano. Let us give a glance to its flames and a smile to its perfumes; then, let us sail a few knots farther and we pass between 'Flat Island and the Gunner's Quoin;' let us double Cannonier point; let us haul up at the Flag staff; let us cast anchor, the roadsted is good, our brig wearied with her long voyage demands repose. Besides, we are arrived; for this land, it is the fortunate land which nature seems to have concealed at the confines of the earth, as a watchful mother hides from profane regards the virgin beauty of her daughter; this is the promised land, it is the pearl of the Indian ocean, it is the Isle of France.

Now, chaste daughter of the seas, twin sister of Bourbon, fortunate rival of Ceylon, let me raise one corner of thy veil to show thee to this stranger friend, this fraternal traveller who accompanies me; let me unbind thy girdle, oh! beautiful captive! for we are two pilgrims from France, and perhaps France may one day buy thee back, rich daughter of India, at the price of some poor kingdom of Europe.

And you, who have followed us with your eyes and with your thoughts, let me tell you of this wonderful land, with its ever fertile fields, its double harvest, its year made up of spring and summer, which follow each other incessantly, mingling flowers with fruits and fruits with flowers. Let me tell you of this romantic Island, bathing its feet in the sea and hiding its head in the clouds; another Venus, born like its sister from the foam of the waves, rising from its humid cradle to its celestial empire, crowned with bright days and starry nights, its never fading ornaments which it derives from the hand of God himself, and of which the English have not been able to deprive it.

Come then, and if aerial travels do not terrify you more than marine voyages, like a new Cleophas take hold of the skirts of my mantle, and I will transport you with me to the reversed cone of Pieterboot, the highest mountain of the island next to the peak of Black river. Arrived there, we will look around us on every side, to the right and to the left, above us and beneath us.

Above us there is a sky forever clear, studded with stars, a cloth of azure where God has spread out under his footsteps a firmament of gold, each atom of which is a world.

Beneath us is the Isle, extended at our feet like a vast geographical chart, with its sixty rivers which seem like threads of gold, and its thirty mountains adorned with teak and palm trees. Among these rivers see the cascades of Reduit and Fontaine which leap out in cataracts from the thick woods whence they derive their source with a roar like the noise of reverberating thunder, to seek the distant ocean which attends their waters, and which in calm or tempest answers to their tones of defiance, now in disdain and now in wrath; a struggle between two combatants which shall make the loudest noise or the greatest ravages. Near this vaulting ambition see the Black river which rolls on tranquilly its teeming waters, and which gives its name to everything around it, showing the triumph of wisdom over force, and of calmness over impetuosity. Among these mountains rises the gloomy Brabant, a gigantic sentinel placed at the northern point of the island to defend it against the surprises of an enemy and to break off the fury of the waves. See the Three Peaks along the base of which flows the Tamarind river and the river du Rempart, as though this Indian Isis wished in everything to justify her name. See at last the Pouce, after the Pieterboot where we stand, the most majestic peak of the Island, which seems to raise its finger to heaven to show to the master and to the slave that there is a tribunal above us that will do justice to both.

Before us is Port Louis, formerly port Napoleon, the capital of the Island with its numerous wooden houses, its 'Cooper's Islede,' which defends the entrance to the port; its heterogeneous population, who seem to be a sample of the whole earth, from the indolent creole, carried in his palanquin though only across the street, and to whom the exertion of speaking is such a fatigue, that he has taught his slaves to obey his gestures; to the negro whom the lash conducts to his labor in the morning and drives home at night.

Between these two extremes of the social scale, see the Lascars whom you may distinguish by their green and red turbans, their bronzed features, a mixture of the Malay and Malabar races; the negro Yoloff, of the large and powerful race of Senegal, black as jet, with eyes brilliant as carbuncles and teeth white as pearls; the short Chinese, with flat stomach and broad shoulders, shaved crown and hanging tails, his patois which no one understands, but with whom every body trades; for the Chinese sells all sorts of wares and exercises all professions, he is the jew of the Colony; or the swarthy Malay, small of statue, crafty and vindictive, always forgetting a benefit but never an injury; or the mild and stupid native of Mozambique, only valued on account of his great strength; the shrewd and cunning Malgache with olive complexion, broad flat nose and thick lips; the straight, slender and haughty Namaquois, accustomed from infancy to hunt the tiger and the elephant, who is astonished to find himself transported to a land where there are no monsters to combat with. And in the midst of all these, with his scarlet jacket and white pantaloons, see the English officer, who looks down from the height of his grandeur upon creoles and mulattoes, masters and slaves, colonists and foreigners, speaks only of London, praises nothing but England—esteems no one but himself.

Behind us is the Grand Port, formerly the Port Imperial, the first establishment of the Dutch, but afterwards deserted by them, being to windward of the Island, the same breeze that carried vessels into port, preventing them from coming out. Now in ruins, it is only a suburb where the habitations are falling, a cove where small vessels seek safety from the corsairs; its mountains covered with forests in which the slave finds a refuge from the tyranny of his master; then, casting our eyes towards us and nearly at our feet we see on the other side of the mountains of the port, Moka perfumed with aloes, pomegranite and cassia trees; Moka, so freshly beautiful that it seems to gather up its treasures at night to spread them out in the morning; Moka, as fair every day as the other cantons on gala days; Moka, the garden of this Isle which we have called the garden of the world.

Let us resume our first position; looking towards Madagascar, let us cast our eyes to the left; at our feet beyond the Reduit are the plains of Williams, after Moka, the loveliest part of the Island, and which terminate towards the plains of St. Pierre in the mountain of the Corps de Garde in the form of a horse's back; then the Three Peaks and the forests, the quartier de la Savanne with its soft named rivers called the Citronniers, the Bain des Negresses and the Arcade with its port so well defended by the steepness of its sides that it is impossible for an enemy to land—its pastures, the rivals of those of St. Pierre, and its great basin where are found those immense lampreys which are rather serpents than eels, and which have been known to seize upon and devour alive the stag pursued by the hunter, and negroes who have been so imprudent as to bathe there.

Now let us turn towards the right; here is the quartier du Rempart with the hill of Discovery near which appear the masts of the vessels, which from here seem fine and tapering like willow wands; here is Cape Malheureux; the Bay of Tombs; here is the church of Pamplemouses; here stood the two neighboring cabins of Madame Latour and of Margaret; it was at Cape Malheureux that the Saint Geran was lost; it was at the bay of Tombs that the body of a young girl was found holding a portrait in her grasp; it was at the church of Pamplemouses that side by side with this maiden, a young man of the same age was buried. You have already divined the names of the two lovers for whom the same prayer ascended and whose remains the same grave enclosed. Paul and Virginia, whose death the sea as it breaks over the reefs along the coast, seems incessantly to mourn, as the tigress bewails her young torn in pieces by herself in a transport of rage or a moment of jealousy.

And now, whether you traverse the Isle from the Passe de Descorne at the south east or from the Mahebourg to little Malabar, whether you follow the coasts or advance into the interior, whether you descend the course of the streams or climb the mountains, whether the bright sun covers the plains with rays of flame, or the crescent moon silvers the hill tops with her melancholy light, you may if your feet are weary or your head is heavy, if your eyes are closing, if intoxicated with the balmy perfume of the China roses, or the Spanish jasmines, you feel your senses fading softly away as by the effect of opium, you may, oh! my companion! yield without fear and without resistance to the deep and voluptuous happiness of oriental slumber.

Lie down upon the thick herbage, sleep tranquilly and awake without fear. Those two black and sparkling eyes that are fixed upon you, are not those of the Bengal tiger, sleep in peace and awake without fear; the echoes of the Isle have never repeated the sharp hissing of the reptile or the night howl of the beast of prey. No, it is a young negress who pushes aside the branches of the bamboo, to admit her pretty head and to look with curiosity on the newly arrived European. Make a sign without even moving from your place and she will gather for you the savory banana, the perfumed mangrove or the rough tamarind shell; speak but one word and she will answer you in her guttural and melancholy voice, 'Mo sella va mo faire ca que vous vle,' Too happy if a kind look or a word of acknowledgment repays her services; she will then offer to act as your guide to the dwelling of her master. Follow her, it matters not whither she may lead you; when you see a pretty house with an avenue of trees and a girdle of flowers, you have arrived; this is the home of the planter, a tyrant or a patriarch, as he may be good or wicked; but whichever he may be, it neither concerns nor affects you. Enter boldly, seat yourself at the family table, say, 'I am your guest,' and the richest plate of china, filled with the most beautiful bananas, the silver goblet with its crystal bottom, sparkling with the best beer of the island, will be placed before you; and as long as you will you may hunt with his gun in his savannahs or fish with his nets in the streams, and whenever you come again yourself, or send a friend, they will kill for you the fatted calf;—for here the arrival of a guest is a fete, as the return of the prodigal son was a blessing.

The English with their eternal jealousy of France for a long time had fixed their eyes on this her lovely daughter, hovering around her continually, sometimes endeavoring to seduce her by gold and sometimes by menaces; but to all her propositions the beautiful creole answered with such supreme disdain that it was soon apparent that her lovers not being able to obtain her by seduction, had determined to carry her off by force; for some time they left her for other temptations of less importance and slight results; but at length England unable to restrain herself longer, rushed upon her, and as the Isle of France learned one morning that her sister Bourbon had already been carried off, she called on her defenders to keep better watch over her than for the past, and they commenced in good earnest to sharpen their knives and cast their bullets, for from moment to moment the enemy were expected.

On the 23d of August, 1810, a furious cannonade which resounded throughout the Isle, announced that the invaders had arrived.

H.

COURTESY. Lord Bacon beautifully said:—If a man be gracious to strangers it shows he is a citizen of the world, and that his heart is in no island cut off from other land, but a continent that joins them.

LOOSE LEAVES OF A LITERARY LOUNGER.

Queen Elizabeth, it appears from Dibdin, was a bibliomaniac of transcendant fame; her 'Oone Gospell Booke, garnished on th' outside with the crucifix,' &c., is a precious object to the virtuoso. It was the composition of Queen Catherine Parr, and was enclosed in solid gold, and hanging by a gold chain at her side was the frequent companion of the 'Virgin queen.' In her own hand writing at the beginning of the volume the following quaint lines appear:—'I walke many times into the pleasant fieldes of the Holie Scriptures, where I plucke up the goodliesome herbs of sentences by pruning; eate them by readinge; chawe them by musing; and laye them up at length in ye hie seate of memorie by gathering them together; that, so having tested their sweetnesse, I may the lesse perceave the bitternesse of this miserable life.'—This was penned by the queen probably while she was in captivity at Woodstock, as the spirit it breathes affords a singular contrast to the towering haughtinees of her ordinary deportment and expression of character. The MS. of the Evangelists, which was originally used at the inauguration of Henry I., and down to Edward VI., is yet extant in the library of a gentleman in Norfolk. It is written on vellum, bound in oaken boards an inch thick, fastened together with thongs of leather and brass bosses, it is surrounded by a gilt crucifix which the several kingly lips have kissed in token of submission to their coronation oath.

There is said to be in Charleston, a very extraordinary literary curiosity—a Hebrew Prayer Book, 1357 years old—it is a ponderous tome, beautifully written on fine parchment. In our own city is a folio MS. copy of the gospels in Syriac, written in the Estrongelo character, and arranged in lessons for the liturgy of the Jacobite Syrian Church. Its date is unknown, although from its whole appearance it must be of great antiquity. It is in the possession of the American Bible Society, and was presented by Dr. Grant, the missionary among the Nestorians of Persia. The same institution possesses a choice collection of oriental and early English editions of the Scriptures.

In the State Library at Harrisburg, are also several literary curiosities; one vol. bearing date as early as 1532; and a fine copy of Elliott's Indian Bible, printed at Cambridge, in 4to., 1680, very scarce and now unreadable, the people in whose dialect it was originally rendered have become long since extinct.

The reader may remember to have heard of the renowned copy of the *Koran*; probably without a parallel, at least as to its *size* in the annals of *letters*. The task of transcribing seems to have devolved on a devotee of the prophet, styled Gholam Mohgoodeen; it might be perused by a linguist without the aid of glasses assuredly, for the characters are described as three inches long; the book itself being a foot thick, and its other dimensions something like five feet by three. The binding was literally '*in boards*.' It was the labor of six years.

As a set-off to the foregoing, we might refer to the no less curious piece of paper, once presented to Queen Bess, comprising the Decalogue Creed and Lord's prayer, all beautifully written in the compass of a finger nail. Glasses *were* required here, and by their aid it is said the queen could easily read the extremely minute characters. The Iliad was once written on vellum so small that a nut-shell contained it; and an Italian monk wrote the Acts and gospel, in compass of a farthing!

We might amuse the reader by citing a few of the quaint and alliterative titles of some of the books of these times. Take the following for instance:—'A Footpath to Felicitie,' 'Guide to Godlinesse,' 'Swarme of Bees,' 'Plante of Pleasure and Grove of Graces,'—1586. These were most rife in the days of Cromwell;—there were many bordering closely on the ludicrous, such as the one styled, 'A Pair of Bellows to Blow off the Dust cast upon John Fry,' and a Quaker whose outward man the powers thought proper to imprison, published 'A Sigh of Sorrow for the sinners of Zion, breathed out of a hole in the Wall of an Earthen Vessel, known among men by the name of Samuel Fish.' We might multiply the numbers *ad libitum*; but must content ourselves with adding one or two more. 'A Reaping Hook well tempered for the stubborn Ears of the coming Crop, or Biscuite baked in the oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.' To another we have the following copious description:—'Seven Sobs of a Sorrowful Soul for Sin, or the Seven Penitential Psalms of the Princely Prophet David, whereunto are also annexed William Humuis's handful of Honeysuckles, and divers Godly and pithy Ditties now newly augmented.'

A melancholy interest attaches to everything connected with the history and fate of Mary, Queen of Scots; and we accordingly find great store has been put on the Missal presented to her by Pius V., and which accompanied her to the scaffold, as well as another now in the Imperial Library at St. Petersburg;—they each are described as being of extreme and even regal beauty. An amusing anecdote is recorded of Sixtus V., proving the solecism of Pontifical infallibility;—it ascribes to the pompous edition of the Bible printed under the immediate inspection of the Pope, in 1590, over two thousand typographical errors, notwithstanding every sheet was submitted to the careful revision of his holiness' *infallible* eye! Moreover, a severe anathema was by himself appended to the first volume, against any person who should alter or change any portion of the supposed immaculate text, yet so glaring and notorious became the errors aforesaid in process of time, that his successor, Clement VII., first had corrected slips pasted over them, and afterwards actually had the temerity to correct and thoroughly revise the whole in a new edition, thereby virtually ensuring his own excommunication; in addition to which he also annexed another anathema to the like effect.

The Mazarin Bible, so called, on account of its having been found in Cardinal Mazarin's library, is considered to be the very first book ever printed with metal types. The first Bible, of 1462, is an edition which exhibits a matchless effort in the art of printing. The first English Bible allowed by *royal authority*, and also the first translation of the whole of the Scriptures printed in our language, is the edition of Myles Coverdale. Only one perfect copy is known to exist, which is in the library of the Earl of Jersey, another nearly perfect is in the British Museum. A copy with the title and the following two leaves in facsimile, once produced at auction £89 5s.

The earlier printers perpetrated some curious and unfortunate blunders in printing some of their Bibles. In one edition we remember, which emanated even from the Clarendon press at Oxford, no less than six thousand errata ornament its pages. In another, the negative is omitted in the 7th clause of the Decalogue, which instance of high treason against morals was visited with the penalty of three thousand pounds sterling. There is another known as the 'Vinegar Bible,' from the insertion of that word in the parable of the *Vineyard*, instead of its appropriate term. These are but a sample of the well known erratic Bibles, for which bibliomaniacs sometimes used to barter many a golden guinea. [Democratic Review.

DR. FOLLEN'S WORKS—*Cheap*. The works of Charles Follen, complete, in 5 vols, large 12 mo, with a Memoir, for sale low by W. CROSBY & CO., 118 Washington st. o28

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail. o21

GERMAN BOOKS.—Follen's Practical Grammar of the German Language; Follen's German Reader, for beginners; German Dramas, from Schiller and Goethe, translated by Dr Follen. Published and for sale at SIMPKINS'S, 21 Tremont Row. o28

LETTER PAPER—*Cheap*.—Letter Paper at 12½ and 25 cents a quire, and 1 25, 1 75, 2 00, 2 25, 3 00, and $3 50, a ream. Also, a blue Letter Paper, unruled, for $2 25 a ream, with a supply of Cap Paper. Just received by W. CROSBY & CO., 118 Washington st. o28

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

SCHOOL FOR YOUNG LADIES. The Fall Term of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Bookkeeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructors well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science. The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No. 60 Pleasant st.

TUITION—Pupils 12 years of age and over, $12,50 per term; under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term; instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a19

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice.

feb 18

KOLLAR ON INSECTS. A treatise on insects injurious to gardeners, foresters and farmers, by Vincent Kollar, translated from the German by S. M. Loudon, from London. For sale by WM. CROSBY & CO., 118 Washington st. a12

PERCIVAL'S POEMS. Dreams of a Day and other Poems, by James G. Percival, a new edition just published—for sale by W. CROSBY & CO., 118 Washington st. s9

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

FOR $1,50 A REAM—Ames' Ruled Letter Paper, a superior article. Also, a superfine article of Letter Paper for $2 a ream—may be had at WM. CROSBY & CO'S., 118 Washington st. s16

GAITER SHOES, only $1, for the best quality of Ladies Gaiter Shoes, of different styles, at BELL'S, 155 Washington st., opposite the old South Church. a5

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

POETRY FOR HOME AND SCHOOL.—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

VALUABLE RELIGIOUS WORKS—Farness Family Prayers, 2d ed; Brooks, do do; Farr's do do; Dr. Gannett's Religious Consolations; Dr. Parkman's Offering of Sympathy; Burnap's Lectures to young men; do do on the sphere and duties of Woman; The Sermon's of John Emery Abbott, 12 mo; do of Rev. A. A. Abbott, 12 mo.

Sacred Paths; Divine Life; Dr. Ware's Inquiry concerning Religion, 2 vols; Brook's Daily Monitor, 8 vo.; Muzzey's Young Maiden, 4th edition; do Man a Soul; Selections from Fenelon, 2 vols—for sale by W. CROSBY & CO, 118 Washington st. s23

SEARS' POPULAR PICTORIAL WORKS.—The most splendidly illustrated volumes for families ever issued on the American continent, containing more than 2000 beautiful engravings, designed and executed by the most eminent Artists of England and America.

History of the Bible, 1 vol, 8vo, numerous illustrations. Bible Biography, nearly 300 plate.

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Sears' Guide to Knowledge, a splendidly illustrated work, comprising the finest series of embellishments ever presented to the American public, in one handsome large octavo, of five hundred pages, elegantly bound—price only $2,50.

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Orders are respectfully solicited. Address

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o7 133 Washington st.

THE CHILD'S FRIEND. JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st. The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No. 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pic Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jesus and the Dove.
Arabic Proverbs.

"This work is intended to aid teachers and to be at the same time interesting and instructive to children.—It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and the goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul."

It will be published on the first of every month—each No. containing 36 pages, 12 mo—price $1 50 per annum, payable in advance. s23

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Alton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No further alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) Aug. 1.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.

The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter.—The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard, Esq; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sargeant of Philadelphia. j15

MONTHLY MISCELLANY for October, ed